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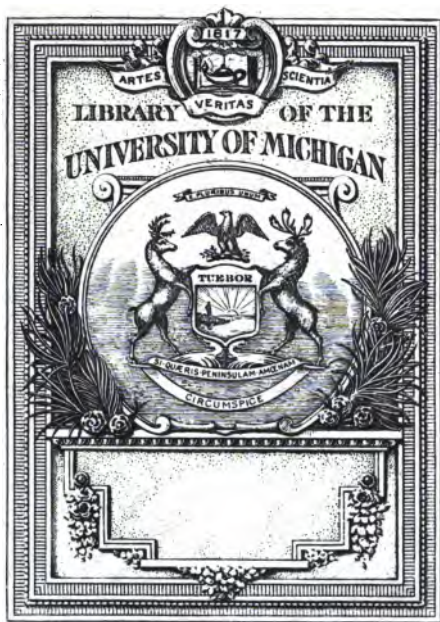
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1

# HÆRESEO-MACHIA:

O R,  
The mischief which Heresies doe,  
AND  
The means to prevent it.

Delivered in a SERMON in *Pauls*, before the  
Right Honourable, the LORD MAIOR, and  
the ALDERMEN of the famous Citie of  
LONDON, *February* the first,  
M. DC. XLV.

And now printed, for the satisfaction of  
the hearers, and others.

---

By JAMES CRANFORD, Pastour of *Chri-*  
*stopher Le Stocks*, London.

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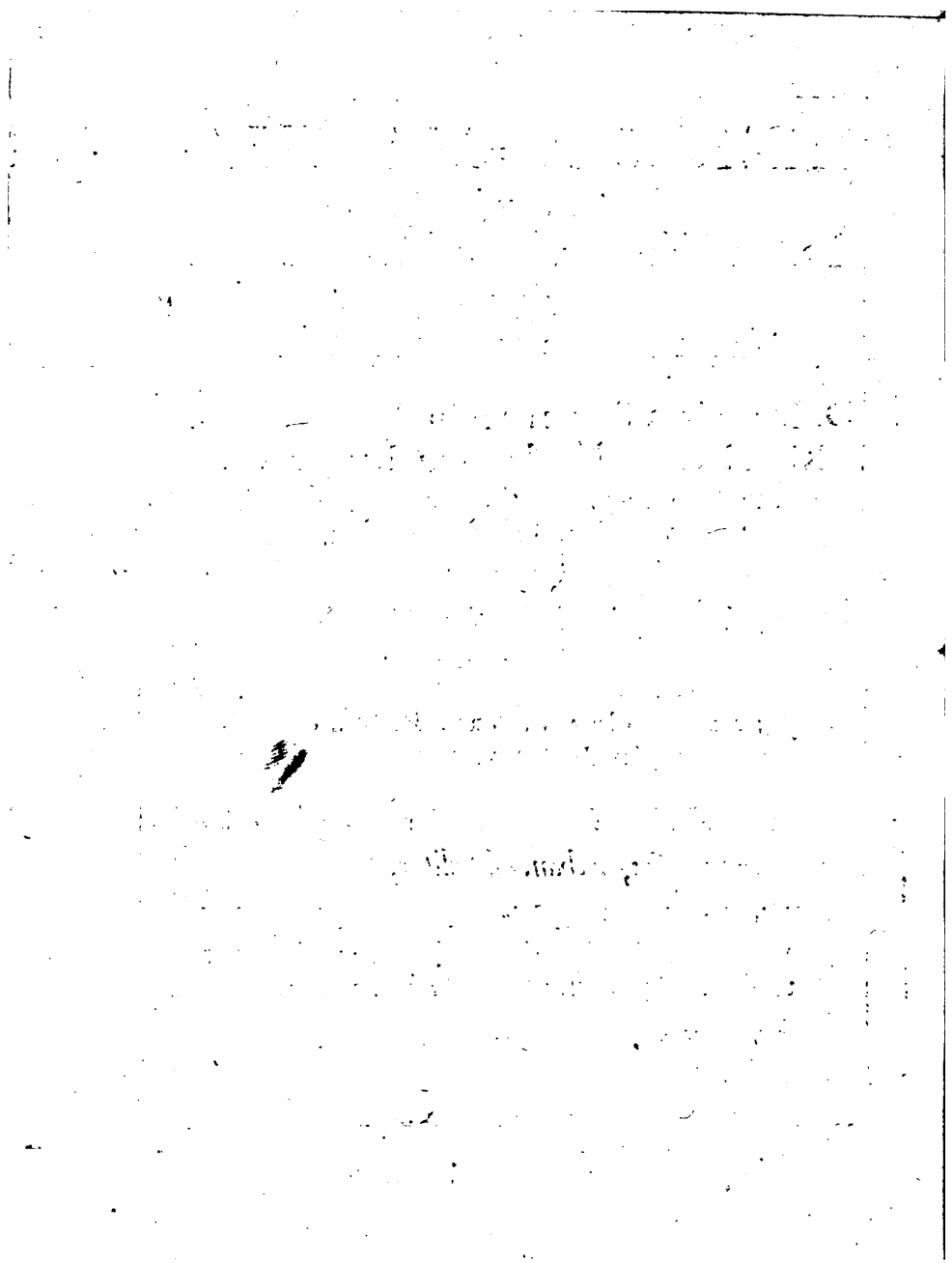
Θεομιμητοὶ ὄντι ἡ ἀρετῆς, καὶ ἀνὰ θεοῦ ἐκ  
μεσσηται, *Athan. ad Solitar.*

Diligite homines, interficite errores, sine superbia de  
veritate præsumite, sine sævitia pro veritate con-  
tendite. *Aug. cont. lit. Petil. lib. I. cap. 29.*

Jude 3. *It was needfull for mee to write unto you, and exhort  
you, that yee should earnestly contend for the faith once  
delivered to the Saints.*

---

LONDON,  
Printed by *James Young* for *Charles Green*, and are to be  
sold at the signe of the Gun in *Ivie-lane*; 1646.



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TO  
THE RIGHT HONOURABLE  
THOMAS ADAMS,  
Lord Maior;

THE RIGHT WORSHIPFULL,  
THE SHERIFFS;

With the residue of the  
ALDERMEN  
Of the famous C I T I E of  
L O N D O N.

Right Honourable, and Right Worshipfull,



These Meditations were intended onely for the Pulpit, but are enforced to the Presse; not so much by the intreaties of friends, as importunities of adversaries. I print

A 2

(to

## The Epistle Dedicatory.

Τέδω ἐκ ἀνταδία χαίρω, ὃς ἐμ- (to use *Theodore's* expressi-  
νυωμένω, ἀλλ' ἀπολογεῖσθαι βιαζόμε- on) not to please or com-  
ν, ὁρβότησα μόνω τοῖς ἑαυτοῦ λόγοις mend my selfe, but neces-  
σεσμερευθῶν. Epist. 83.

sitated to apologize, and to assert the verity  
of what I have delivered. Many aspersions  
have been cast upon me, upon my Sermon :  
'Ράδιον (συνοφάντως α' ἐβ' λον) λέγειν I expe-  
cted them. *The disciple is not above his Master.*  
The most of you were my hearers, I am  
contented you should be my Judges : and  
rest,

Your Honours

and Worships

Servant in the Gospel,

JAMES CRANFORD.



# TO THE READER.

Reader,



*T* hath been my endeavour, in this Sermon, to discover unto thee, The mischief that Heresies doe, and the means to prevent it. It hath been my care (γυμνῶ ἀλήθειαν, γυμνῶ κεραιῶν) to deliver the naked truth in plain expressions : . Rotten posts

need pargetting, withered faces painting ; Truth is most comely in her native colours, and hath strength of her own, ὡς δὲ ὀλίγον μάχ, to conquer by weaknesse. It is possible thou hast heard (if not fomented) the great clamours raised against my self and my Sermon, by Sectaries, whom it would better have becomed to have amended themselves ; and their own errors, then to have aspersed others, and given out such unchristian language, when they

were not at all injured, but only reprov'd, and that for their advantage. It is no great matter to mee to be judged of you, or of mans judgement, — he that judgeth me is the Lord. The testimony of my conscience, and God the approver of my doctrine, sweep away (as a spiders web) the calumnies of

hypocrites : yet to the intent I

Διὰ δὲ αὐτῶν ταῦτα μᾶλλον εἶχε καλᾶς, ἢ οὐκ εἶχε τὸν σὺμβουλίου δούλου, Nazianz. Epist. 29. Ἀβελήτιος σήμερον οὐκ οὐκ, ἡνικαὶ οὐκ οὐκ, ἐλεγχθέντες δὲ, καὶ τὸ τοιοῦτον. Cyril. ad Nestor. Epist. 4.

Ἡμεῖς τὸ σωφρονιστὶ διακρινόμενοι, καὶ μαρτυροῦντες τὴν ἀσφαλίαν τῆς ἐκείνου ἐπιστολῆς, ἵνα ἀσφάλως καταδικασθῶμεν τὰ τῆς συνουσίας ὑποκρίματα. Ζήτειτο γὰρ τὸ κερταίνον, Θεοδωρ. Epist. 99.

## To the R E A D E R.

may remove prejudice from thee, I shall speak in a word to three objections, which are most frequent: First, Some say, It was unseasonable. Why unseasonable? Because others were silent. Nay rather, it was seasonable, because others were silent. I conceive, with Theodoret, that

Ὁ τοῦτ' ὁ χρόνος δείκνυσιν, τίς ὡς speech or silence in this season, distinguisheth between the faithfull shepherd and the hireling. Pauls spirit was stirred in him when he saw the City wholly given to idolatry: And is it pos-

Πᾶς ἐνὶ σωτηρίας πίστεως ἀδικημάτων, καὶ τούτων διεσχημμένων; ἢ ἔπαρεσπον-μαθα τῷ βήματι τοῦ Χριστοῦ, καὶ ἀπολογησόμεθα τῆς ἀχρείου σωτηρίας; Cyprian. ad Nestor. Epist. 2. sible for a faithfull Minister to be silent when the faith is corrupted, and so many subverted? Must we not all appear before the judge-

ment seat of Christ, and give an account of our unseasonable silence? But thanks be to God, there is no ground for such an objection. Secondly, Others say, I was bitter, the Sermon a bloody Sermon. I answer: Examine the quotations: Was I more bitter, more bloody then the Scriptures? then the Fathers? Who called false Prophets ravening wolves, dogs, evill workers? Who wished them cut off, commanded them to bee reproved sharply, ἀπολαύς, cuttingly? Did not Christ? Did not the Apostle? Did not the Ancients account them Απωλείας ἐργάταις, διαβόλου διέχοντες, δαυτέρας παγίδας;

Cyril. in Joh.  
lib. 1. cap. 4.

The workmen of destruction, the huntsmen of the Devil, the snares of death? Were these bitter, bloody? If so, I will not blush to be in the same condemnation with my Saviour: Bitter pills may be wholesom physick. Thirdly, Others say, All men speak ill of mee: some resolve never to hear more in that Auditory for my sake, &c. Reader, Let not this trouble thee; I passe through good report as well as bad. I am satisfied with the testimony

To the READER.

testimony of Athanasius, I have done as becometh a Minister of the Gospel, and the doctrine of godliness, in my sharpest reproofs against these men. As for the people, I say, with the same Father, I respect those people that adhere to the truth, not weather-cocks, and such as delight in novelties. I conclude as Austin, You have heard their reproaches, which they had never cast upon me, if I had been carelesse of your salvation. Reader, I will detain thee no longer: the Sermon is now thine, read it, try it, censure it, spare not, but remember, the scene will be changed, it shall one day try, and censure thee. Vale.

Σὺ μὲν ——— πρέσβητα τῇ ἐκκλησίᾳ καὶ παροῦσαι, καὶ τῇ οἰκίᾳ τοῦ Κυρίου ἐν σιβείᾳ πεποινητός, ἐλέγξας, καὶ παρανέτας, καὶ ἐπιτιμῶντας τοῖς τοῖς τοῖς. Ad Adolphium.

Ἐμοὶ τὸ πλῆθος αἰδούμενον ——— ἢ τὸ χαίρον καυνομένη, ἀλλὰ τὸ φύλακτον τῷ πατρὶ καὶ κληρονομίᾳ. Tom. 2.

Audistis male dicta, quae ab illis non audirem, si veram perditionem contemnerem, si charitatis viscera non haberem. Cont. lit. Petil. l. 3. c. 10.

From my Study, this 16. of March, 1645.

J. A. CRANFORD.

## The Analysis of the Sermon

D. Erroneous opinions ear as a Gan- grene	1. Speedily, 5 2. Incurably, 5 3. Morally, 6	1. Faith } Qua, 8 2. Peace } Qua, 9 3. Pity, 14	Church } Chill } 10
1. Hereticks are	1. Subtil, 17 2. Active, 18		
2. People are	1. Ignorant, 30 2. Carnal, 37		
God is just	1. Punishing lukewarmness, 32 2. Manifesting the approved, 33		
	1. Adhere to the Ministry, 36		
	1. People } 2. Try all things, 38 3. Avoid Seducers, 39		
w/c. Prevent and stop them,	1. Ministers } 2. Cast out, 44		
	3. Magistrates, what they } 1. Have done } 2. May doe } 47		

# HÆRSEO-MACHIA,

**Ö R,**

**The mischief which Heresies doe, and  
the means to prevent it.**

**2 T I M. 2. 17.**

*And their word will eat as doth a canker, (or a gangrene)  
of whom is Hymeneus and Philetus, &c.*

**H**E blessed Apostle was, at the writing of this Epistle, now ready to be offered up, as you may see Chap. 4.6. *I am now ready to be offered up, and the time of my departure is at hand.* He writes this Epistle, as his last Will and Testament, to *Timothy his own son in the faith*, to give him direction how to behave himself in the Church of God, *which is the house of God, the pillar and ground of truth.* Hee bestowes upon him good counsell (as a legacy) that hee should be painfull in his doctrine, and watchfull over his conversation, and proposeth himselfe as an example, Chap. 3. 10. *Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience : Discipe, puer, virtutem ex me ;* Learn, my son, painfullnesse and watchfulnesse of mee ; a I require no more of thee then I my selfe have given thee in pattern, *Thou hast fully known, &c.* Now the Apostle, *not ignorant of the wiles of the divell*, his main engines against the two pillars of the Church, *faith* b *Ἀγάπη* and *love*, (the bonds of our union with our 3 *ἀδελφούς,* head, and with his *body*) and his endeavours 4 *ἐναντίον τοῦ* to overthrow *love* by the overthrow of *faith*, 5 *πίστεως,* Id. lb.

Καλὸν τὸ δῖ-  
δοσκειν ἐὰν ὁ  
λέγων ποιῇ,  
Ignat. ad E-  
phes.

6 Ἀρχὴ ζωῆς πῖσις, τέλος  
ἡ ἀγάπη, καὶ ἡ δύο ἐν ἐνότητι  
γενόμενα. Οὗτος ἀνθρώπου ἕως  
τελος, Id. ibid.

The Text therefore discovers the mischief of unsound teachers, or unsound doctrine; where wee consider, First, *the Subject, Their word* . illustrated by an *instance, Of whom is Hymentus and Philotus, who have erred*, &c. Secondly, the *Adjective, Will eat*, or will have pasture; set out by a *similitude, As doth a canker*, or a gangrene. Thus you have the connexion, the scope, and parts of this verse, out of which I shall propose one Observation: In the prosecution of which, other things may happily be touched upon *in transitu*. The Doctrine is this:

Evangelical and ungodly doctrine is of a deceiving (i. e. spreading and destroying) nature: Their word (saith the Apostle) will do a pernicious.

The Apostle *Peter*, speaking of false teachers, assures us, that they shall *privily bring in damnable heresies, even denying the Lord who bought them*: And, that many shall follow their pernicious ways, by reason of whom the craft shall be evil spoken of: I pray you observe it; Heresies, erroneous doctrines, are damnable, *They shall bring in damnable*

They are of a *destroying* nature. They are of a *spreading* nature. *Many shall follow their pernicious ways.* So also Paula writes to Sam! They *subvert whole houses, rendering things which they ought not, for filthy lucre's sake.* Heretics are of a *destroying* nature; They *subvert the house, destroy it, they undermine it, and overturn it from the foundation:* They are of a *spreading* nature; They *subvert whole houses, many houses are overturned.* But by what is all this? *speaking things which they ought not,* for

for filthy lucre sake. Our Saviour Christ warns his disciples to beware of the *leaven of the Pharisees, and of the Sadducees*, which is expounded of *their doctrine*: Their erroneous and false doctrine is compared to leaven, which is a fit resemblance of all doctrine. The doctrine of the Gospel is compared to leaven, *Enke* 13. 22. and the corrupt doctrine of the Pharisees is compared to leaven, because, As a little leaven leavens the whole lump, and quickly sowres all; so doctrine, when it once sinks into a mans minde, and gets into the heart, it doth (as it were) translate the soule, and spirit, and body, even the whole man, into the similitude, qualitie, nature of it selfe. It is not only thus spreading over a person; but (the Church is a body, as saith the Apostle, *Ye are the body of Christ, and members in particular*) erroneous doctrine no sooner gets into a Church, but it overspreads it, runs thorow all, and corrupts, and sowres all; as saith the Apostle, *Gal. 5. 9. A little leaven leaveneth the whole lump*. Erroneous opinions are interpreted by some to be those tares, which the envious man and the adversary sowed in the field where Christ had sowed his good seed, *Matth. 13. 25*. Tares, if they be sowed in a field, quickly overspread the whole field, and choak up the good seed, and are therefore (if wee may beleefe *Basyl* 3) a fit resemblance of such who put a false stamp upon the doctrines of Christ, and, being themselves infected with the doctrine of the divell, intermingle themselves with the healthfull body of the Church, that they may, undiscerned, diffuse their poyson into the soules of those that are unlearned, or well meaning. The same Father in another place compares heresies & erroneous opinions *ενωθεν*, to a noisome canker, or carbuncle, which is no lesse dangerous then infectious.

Matth. 16. 6.

11, 12.

ἡ ζύμη ἡδὲ πανουργίας ἐν  
αὐτῷ τῷ ὄντι, Cyril. de ador.  
in sp. & verit. lib. 15.

ἡ ἐκδυσία ἐν τῇ, ἡ ἡγε-  
ῖα, ἡ ψυχὴ τῆ, ἡ σῶμα,  
ἡ πνεῦμα φέρει ἰδίαν ἀσπί-  
δα, ἡ πνεῦμα μετασχηματίζου-  
σα, Cyril. ibid. 1. 17.

1 Cor. 12. 27.

ἡ ἀρετὴ οὐ κτενέει ἐν ταῖς  
ἐκείναις πνευματικαῖς ἡγεσίαις  
καὶ, Just. Mart. ad or-  
tho. qu. 1.

ἡ ἀρετὴ τῶν εἰρήνης ἀλλοτρίων  
πνευματικῶν ἐκείναις τὰς ἡγεσίαις  
ἐκείναις. Καὶ ἐν τῇ ὁμο-  
νομίᾳ διδασκαλίας διανοητικῆς  
καὶ λαμπρυντικῆς ἡ ἀρετὴ  
τῶν εἰρήνης ἐκείναις τὰς ἡγεσίαις  
καὶ ἐκείναις ἀρεταῖς τὰς  
ἐκείναις ἐκείναις ἀρεταῖς, In He-  
xam. hom. 5. ἡ Hex. hom. 2.

Jam. 3. 6. Saint James tells us of a tongue that is set on fire by hell, and setteth on fire the whole course of nature. Would you know what tongue this is? It is the false tongue, the lying tongue, which David compares to sharp arrowes of the mighty, and coals of Juniper. I am not ignorant that Hilary, Chrysostome, Augustine understand this of the punishment: Moller, Marlorate, Amesius, &c. of the mischievousness of the false tongue; which is compared to coals of Juniper, hot burning, hard to be quenched, keeping fire exceeding long, and easily spreading it into

<sup>i</sup> Arius in Alexandria *(similia una fuit, sed quia non statim oppressa, totum orbem ejus flamma populata est,* Hieron. in Gal. 5. lib. 3.

every subject; such coals is an heretical tongue. <sup>i</sup> Arius was but one single spark, yet, because not speedily put out, hee set the whole world on fire; so that

Jer. 9. 3.

the world did admire that it was become Arian. And the Prophet compares the tongue to a bow, (Jer. 9. 3. *They have bent their tongues, their bowes, for lies*) and the words

Psal. 64. 3.

to arrowes, Psal. 64. 3. *That they may shoot out their arrowes, bitter words.* If these things be true of a slanderous tongue, that calumniates men; how much more true of a false tongue, that perverts truth, and blasphemes God?

<sup>i</sup> *Inftar sagittarum sermones ipsorum corda vulnerant,* No-var. l. 9. Elect. lat. Sec. 13.

There are no words so bitter as the words of heresie; they are <sup>k</sup> sharp arrowes, <sup>וְסִיגִי</sup> arrows that have teeth: these words are devouring words, Psal. 52. 4.

Our Saviour Christ compares false prophets to *ravenous wolves*, whose property it is, not to worry a sheep, but make havock of a flock; not to devour one, but scatter all: The truth is sufficiently declared out of Scripture, Heresies do eat as doth a canker or a gangrene. Let us now consider,

1. The resemblance between a gangrene and heresie in the manner of eating.
2. What it is that heresies eat.
3. How it comes to passe that they so eat: And then make some Application.

First, for the resemblance: First, Heresies, like a gangrene,



gangrene, eat *speedily*: a gangrene, though it shew it self in the farthest part of the body, yet in a very little while will be gotten to the heart, the principall part of the body, and quickly kill the man. Hereticall opinions do on the sudden make a large progresse; *I* *marvell* (saith the Apostle) *you are so soon removed from him that called you into the grace of Christ, into another Gospel.* It bred admiration in the Apostle, not so much that they were moved, as that they were so *suddenly* moved; that there should be such a strange, because *speedy*, alteration. According to the exposition of <sup>1</sup> some, S. *John* sees heresie on horse-back, with a paire of balances in the hand: it goes not on foot slowly, but rides, for more haste. Arianism in a short space overspread the East, Pelagianisme the world. Wee need not search stories for presidents, it is lamentable what successe errors have had amongst our selves in these last three or four yeeres of Ecclesiasticall Anarchy and confusion, whether wee respect the numbers of errors, or of the erroneous. Amsterdam, Poland, Transilvania, places most infamous for heresies, are now righteous, compared with England, London, which in so short a space have broached, or entertained above 160 errors, many of them damnable, of which you shall have an <sup>m</sup> account not long hence.

Gal. 5. 6.

<sup>1</sup> Beda & Tyconius apud Pareum. Apoc. 6. 5.

<sup>m</sup> M. Edwards Gangrene.

Secondly, Heresies, like a gangrene, eat almost *incurably*: It is an hard matter to stop the spreading of a gangrene. *Ure, seca*; it is the Chirurgians rule, *Cut*, and *burn*: the dismembriing of the part affected will scarce stay the gangrene; and it becomes altogether incurable, if it once come to that which they call *ganglion*, the height of it. I will not give you the reason of it in nature, I come not to read a Physick lecture: sure I am, it is so amongst opinions; if they be once received in, they are hardly, or never cured: they are alwayes growing to mortification, to make the party senselesse and livelesse in whom they are. The Apostle tels us, that they that *speake lies in hypocrisie, have their conscience seared*, 1 Tim. 4. 2.

2 Tim. 3. 8.

Καί σαρμαί-  
νοι τὸν νοῦν.

as it were, with an hot iron : They are past feeling, they are men of corrupt mindes, reprobate concerning the faith : They have *lesum principium*, are without understanding :

Jude 11, 12.

They are as trees, twice dead, and pull'd up by the roots : and can wee expect a cure ? It was the complaint of the Church concerning Babylon, *Wee would have healed Babylon, and shee would not be healed* : It may be our complaint concerning such as are mislead by opinions, Wee would have healed them, but they would not be healed ; but rather, as the Prophet speaks, *When I would have healed Israel, the iniquity of Ephraim was discovered, and the sin of Samaria*, &c. they grow worse and worse under their

• Ἰδοὺ ἐπὶ πάντων ἐλεγχόμενοι καὶ δεικνύμενοι πάσης συνώσεως ἔργοις ἐκ αἰσχυρόντων· ἀλλ' ὅσοις ἢ λαγαρόν ἐστι τοῖς ἔλλησιν ἐν μύθοις ἴδρα τὸ θείον, ἀνακυβήτων καὶ σεστέραν ὅραν ἔδωκεν ἑτέροις ὁφει, φιλονεικῶσα πρὸς τὸν ἀναγέρτα τῇ ἐπὶ ἑτέραν σεστέλῃ. Τὸν αὐτὸν ἥρπον καὶ οἱ Θεομαχοὶ καὶ Θεοσυνοίς ὅσοις ἴδρας πάλιν ἰσχυλὸν πιστοῦτες, — καὶ τὰς τοῦ αὐτοῦ καὶ αὐτὸς ἐλέγχων, ἐφ' οὗ καὶ ὁ Διδάσκων αὐτὸς ὁ πύτων παλιν, ἀπὸ τῆς ἐπὶ τῆς καρδίας αὐτοῦ ἐπιπύωντος γοητίζουσι, &c. Athan. tom. 1. contra Arian. orat. 4.

medicine. • *Athanasius* compares some in his time to the serpent *Hydra*, of which the Poets fable, that when one head was cut off, divers rose in the stead of it; it increased by being diminished : so (saith hee) these fighters against, and haters of God, though often convinced, confuted, silenced, yet will not yeeld; study new arguments, finde out new cavils, and are more impudent then their father the Divell himselfe, who would be ashamed, and tremble to oppose such light as they contradict and murmur against. Thus much that Ancient; which our experience verifie.

Thirdly, Heresies, like a gangrene, eat mortally : A gangrene, in what part of the body soever, if not prevented, is mortall; it strikes to the heart : so it is with heresies, and errors in opinion, though they seem at first but little spots (as a gangrene discovers it self by little black spots in the out-side of the skin) yet, if they be not stopped, will attack the heart. In the verse before the Text, *They will increase to more ungodlinesse* : *Dato uno absurdo, sequuntur infinita*. But of this more in another place. The Apostle *Peter* gives them the Epi-  
there

the Scriptures, of the Church, in all ages. **P** Ignatius, one of the most ancient, and a scholar of the Apostles, assures us, that both seducing and seduced hereticks shall perish for ever; and that with as good reason, as amongst men, they that break

phet, like a roaring lion ravaging the prey, devours souls, Ezck.22.25.  
 faith the Lord by the Prophet Ezekiel, chap.22.v.25. So

men under the guidance of erroneous teachers, then for  
 sleep under the protection of a ravening wolf: Hereti-  
 cal opinions are not imbraced without the extremest  
 hazard of the precious soule. Wee fear a gangrene; it  
 kills the body: why doe wee delight in (at least favour,  
 and not abhorre) erroneous opinions, which destroy the  
 soul? *What shall it profit a man, if hee win the whole world,* Math. 16.  
*and lose his soul? and what will hee give in exchange for his*  
*soul?* Prize wee not that which Christ hath purchased

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full creatures, the off-spring of the devil, for whom Christ is dead in vain. A hard sentence, may some one happily say; therefore let us proceed to the second thing proposed, and see what it is that heresies destroy.

2. The Apostle in the Text useth this phrase, *Non enim* translated, *it will eat*; it may be rendred, *will have pastures*; for the word *Non* signifies not onely the action, *eating*, but the object also, the *pasture*, the food which is eaten up. There are three precious things which heresies devour:

First, *Faith*; which is taken sometimes <sup>f</sup> for the doctrine of faith, or the truth beleevd; sometimes for the act of faith; or the grace of beleiving: erroneous opinions overthrow and destroy both.

f Fides { <sup>per 3</sup> <sup>ere-</sup>  
 { <sup>qua</sup> <sup>ali-</sup>  
 { <sup>ter</sup>

1. Concerning the former, the doctrine of faith, there can no question be made: Errours destroy truth; And, as *James and James* withstood *Moses*, so do these also resist the truth: men of corrupt mindes, reprobate concerning the faith.

2 Tim. 3. 8.

3 Tim. 2. 18.

Jer. 23.

2 Cor. 2.

Thus saith the Apostle of *Hymeneus* and *Philetus*, Concerning the truth they have erred. False prophets, among the people, stole away the word of God every one from his neighbour:

False teachers, amongst us, adulterate and sephisicate the word of God. As it is in nature, darkness destroyes the light, blindness puts out the sight, sickness removes health; so is it in this matter, errours destroy, put out, remove truth.

\* *Dum plures fi-*  
*unt, ad id cepe-*  
*rent esse ne ulla*  
*fit, Ad Const.*

Thus *Hilarinus* observes concerning the various confessions of the Arians; They made many, that thy might have none. This is a sore mischief under which our Church for the present labours; there is scarcely any truth which is

\* *Abdicat à quolibet parte Catholici dogmatis, alia quoq;* not by one opinion or other  
*atq;* item alia, & deinceps alia, & alia jam quasi ex directly opposed, or indirect-  
*more & licito abdicantur. Porro autem singulatim* ly undermined: And could  
*partibus repudiatis, quid aliud ad extremum sequeretur* any other issue of our wan-  
*nisi ut totum pariter repudietur? Si novitia veteribus,* tonness be expected? \* When  
*extranea domesticis, prophana sacratis admisceri cepe-* any branch of divine truth is  
*rint, proferat hic mos in universum necesse est, ut nihil* by any rejected, (it is the ob-  
*post hoc apud Ecclesiam relinquatur intactum; — sed fit* servation of *Vincentius Liri-*  
*ibidem deinceps impiorum, ac turpium errorum lupanar,* ubi erat ante casta & incorrupta, *sacrarum veritatis, non fit*) presently another, and  
*Contr. Hæres. c. 3. 1.* another,

another, after that another and another will be rejected, till at last none at all be left remaining.

Thus it fell out in the Church of Rome, which, from errors in the beginning little, in comparison, and almost insensible, is become the mistress and mother of abominations, the sink and sea of heresies. Thus with the Anabaptists, who erring at the first but in one particular, have proceeded some of them in other parts, to eight and forty more, many of them dangerous, and raising the foundation. Who did not fear whither our late Prelaticall innovations tended? It was not with-

out cause, that the y Ancients accounted the least alteration in matters of faith to be the extremest blasphemy and ungodlineffe; <sup>1</sup> That they have willingly undergone all kinds of death, rather then deserted one syllable of the truth: The least error entertained, prepares the way for greater, disposes the heart to reject all truth, as the pulling one stone out of an arch, disposeth the whole to ruine.

2. Concerning the latter, (the grace, or act of beleeving) the Apostle speaks expressly, *They overthrow the faith of some.* This sad effect of erroneous teachers is notably described by *Athanasius*; If themselves (faith hee) had beleeved, they would not have made any farther inquiry; but their disputings have been no small scandall to those that were initiated in the Christian religion, and a great ground of profuse laughter to Pagans, in that Christians, as newly awaked out of a profound sleep, enquire what they ought to beleeve concerning Christ. Their new opinions make beleevers infidels, and infidels more adverse

<sup>1</sup> Τὴν ἐν ὀλίγῳ παραστρεπὴν ἢ παρεστρεφέντων ῥημάτων ἐξ ἁπλῆς κεινότητος βλασφημίαν τε, καὶ ἀσέβειαν, Greg. Niss. contr. Eunom.

<sup>2</sup> Οἱ τοῖς θεοῖς λόγους ἐστραμμένοι, περιέδωκεν μὲν ἡμῖν δόξαν δογματῶν ὑπὲρ μὲν ἀνέχονταὶ συλλαβῇ. ὥστε δὲ τῶν, καὶ πόσους εἰ δέοι τῷ θεῷ τε τὰς ἰδίας ἀσπάζοντα, Theodoret. Eccl. hist. 1.4. cap. 16.

Εἰ γὰρ ἐπίστευον, ἢ ἂν, ὡς μὴ ἔχοντες, ἐζήτουν· τὸτο δὲ τοῖς μὲν καὶ ἰσχυροῦς ἐκ ὀλίγου σκάνδαλον· τοῖς δὲ ἕλλησιν ἢ τὸ τυχερόν, ἀλλὰ καὶ πλεονεχίᾳ γέλωτα φέροντες, εἰ Χριστιανοί, ὥστε ἐξ ὕπνου· νῦν ἐγερθέντες, (ἡτοῦσι ὡς δόει ἡμῖν τῷ Χριστῷ νῦν πιστεύον, De Synod. Arim. Salcu. Τὰ νῦν παρ' ἡμῶν κενώματα, τοῖς μὲν πιστεύουσιν ἀπιστίας ἡμῶν, τοῖς ἀπιστοῦσιν ἀμύνητα, Ibid.

• Πῶς αὐτοὶ ἐ-  
σθθίσανται  
παρ' αὐτοῖς, ὥς  
διδάσκουσιν πα-  
ραίστην αὐτῶν δι-  
δακχάν; A-  
thanas. ibid.

to faith. Wee see this amongst our selves; what mul-  
titudes, unsetled by unsound doctrine, have changed their  
faith, either to Scepticisme, to doubt of every thing; or  
Atheisme, to beleve nothing? And it hath been a just  
reward upon seducers, that themselves have been de-  
servedly <sup>2</sup> distrusted and deserted by their followers,  
whom they had taught, not to beleve their teachers.  
Thus much of the first mischief of heresies, That they de-  
stroy faith.

AG. 15. 2, 24

Galat. 5.

Judg. 5.

2 Chro. 15.

2. The second thing which heresies eat up is *Peace*:  
they devour *Peace*, the legacy of Christ, and Love, the  
bond of perfection. They overthrow the peace of the  
Church, they disturb the peace of the Common-wealth.  
*From hence (that men consent not to sound doctrine, but are  
sick about questions) cometh envie, strife, revelling, evil sar-  
misings, &c.* And where envie is, where evill surmisings  
and jealousies, what peace can there be? When that false  
doctrine was broached at Antioch, *there was no small dis-  
sentien and dissputation, the Church was troubled with words  
subverting their founes*: The troubles arose so high, that  
an oecumenicall Synod, or Councell of the world was  
necessary for the composing of that difference. The like  
befell the Church of Galatia. I spare the further con-  
firmation of this; it is confessed, it is evidenced by the  
Holland Arminians, the new-England Familists: it will  
not be much laid to heart, being conceived by many  
as a matter of no great consequence. If errors arise  
in the Church, the Common-wealth will not want con-  
fusion, it must needs suffer (as the Physician speaks) *per-  
confusionem*: and that in regard of the just judgement of  
God revenging the corrupting of his worship, and pro-  
fanation of his name. Thus it befell Israel, *They served  
strange gods, then was warre to be feared*; and of all warres  
that which is most cruell and destructive, civill and in-  
testine warre, *For Nation was destroyed of Nation, Cite of  
Cite, &c.* This is the righteous hand of God, that they  
that will not maintain peace with heaven, shall have  
trouble

trouble on earth. I reade not of any contentions more bitter, then those grounded on dissensions in religion : *The Jewes had no dealings with the Samaritans*, not so much *Joh. 6.9.* as for a cup of cold water, or a night's lodging : what was the reason ? The difference in religion : *one said, Ye must worship in this mountain : The other, Jerusalem is the place where men ought to worship.* The difference was not great, onely this ; the Samaritans would be a Church independent to Jerusalem, they would worship in that mountain, but there was no dealing between them. Ephraim did not cease to *envie Judah*, *Judah did not cease to vex Ephraim*, till they were both turned unto the Lord, to serve him with one consent ; *they grow not up into one kingdom, till they have accorded into one Church.* *Ezek. 37.*

It is commonly replied in Pulpits, in Presses, That a toleration of all consciences, even *Antichristian*, would be a sovereign remedy to cure all dissensions, and an effectuall means to compose the warres of Christendome : all the blood that hath for so many yeers been shed, is charged upon the restraint of this licentiousnesse, ignorantly or maliciously termed persecution.

I answer, It is besides my purpose to discusse this question of Toleration, which is the work (as I am informed) of another hand ; onely for the present let mee tell you,

1. That the Toleration pleaded for is not ecclesiastical ; for so it is resolved by two of the Brethren in their answer to A. S. 1. *The Minister ought — by Scriptures* *Page 65.* *to convince the — falshood of such wayes.* 2. *Others that have an anointing of light and knowledge from God are bound to contribute the best of their endeavours to the same end.* 3. *The Magistrate ought to admonish the Minister, if careless or forgetfull of his duty, that hee fulfill his ministry in that point also.* 4. *Members of a particular congregation, continuing obstinate after means of conviction, and two or three admonitions, ought to be cast out.* 5. *A Church infected ought to be admonished by neighbour Churches, and if it continue ob-*

finite, communion with it ought to be renounced: Thus, in effect, two of the brethren; which shewes the mischief of heresie in disturbing the Churches peace: and this, to him that seriously considers it, will appear to be no small mischief.

2. The Toleration so commended as the mother of peace, may be called civill, a non-suppression of errors by the Magistrates laws or power: This is that great *Diana* so much magnified, so frequent in the mouthes of Sectaries. To dispute the lawfulness of it is (as I said) besides my purpose; I onely enquire,

First, Would these men that so hotly defend it, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The *Arians* did sometimes seem as earnest enemies to persecution as these men; yet when they had authority on their side, they raised persecution against the orthodox, more terrible then the heathen Emperors against the Christians, which the Churches of the East most grievously

<sup>b</sup> Binii tom. 1. <sup>b</sup> complained of. *Athanasius* at large describeth, and conc. p. 686. having spoken much of their inhumane and more then

belluine cruelty against all sexes, all ages, both living and

<sup>c</sup> Οὐκ ἔστιν ἔτι λῶν θράσει νικῶσιν ἡ αἰμὴν τῆς αὐτοῦ τῶν ἐν τῇ λῶν δι' ἡγήσιν, Epist. ad Solitar. dead, <sup>c</sup> concludes, that hee had said lesse then their inhumanity was, because it exceeded all expression. The

*Donatists* did ordinarily plead for toleration, and seemed the most inveterate enemies to all disturbance for conscience sake; yet, when under the Apostate *Julian* they

<sup>d</sup> Quando Julianus vobis, Christi invidens paci, basilicas reddidit, unitatis quæ strages à vobis facta sunt? Quis commemorare sufficiat, &c. Conclit. Petil. l. 1. c. 12.

<sup>e</sup> Lacerati sunt viri, trahi sunt matrones, infantes necati, abacti sunt partus, nulli licuit securum esse in possessionibus suis, etiam itinera non poterant esse iustissima; terrebantur omnes literis eorum qui se Dices sanctorum iactabant, Oport. cont. Parit. l. 2. c. 3.

had gotten power, who can declare (<sup>d</sup> faith *Austin*) what havock they made of the orthodox? <sup>e</sup> All Africa was filled with blood and desolation; men were rent, matrons dragg'd, infants slaughtered, women with childe miscarried, none were secure in their houses, the wayes were not safe for travel-

ers;



ers; the letters of them that boasted to be the Captains of the *saints* were terrible to all. Are our men led by another spirit? Sure I am, that one of them, that with most earnestnesse, or impudence pleads for toleration, was lately of another minde in the case of the Familists and Antinomians in new-England.

Secondly, Would such toleration conduce to the establishing of peace in the Common-wealth? Hath it ever done it? Possible it is, that the equality of powers may perswade each party for a season to suppress their inward rancor; can toleration take it away, so that it shall not break out upon sensible advantages by the increase of strength? Let the experience of former ages, and present times teach this. What peace was there in the Roman Empire upon the toleration of the *Donatists*? *Optat.* l. 2. 3. *satus*, & *Augustine*, in the places before alledged, declare, *Aug. con. lit.* that all places were filled with confusion; the *Circumcelliones*, or *furious Donatists*, not waiting for the signall of a law to give commision, set the world on fire; *Macarius*, and others with the forces of the Empire, were but sufficient to quench the burning. What peace had *Germany* upon the edicts of *Charles the fifth*? The *Smalcaldian* warre, described by *Sleidan*, demonstrates, that they yielded onely a time of breathing, that each party might increase in strength, and gain advantages, and then fight to inter-necion. Was it not so in *France*? Will a toleration satisfie hereticks, if they have power in their hands? It did not content the Irish Papists, witness the blood of 150000 *Protestants* shed upon the first advantage, and these unnaturall warres so long continued. Error may tolerate error, *savis inter se convenit urbis*: but can darknesse agree with light? or wolves with sheep? *Tertullian* observes concerning hereticks of old, <sup>b</sup> They agreed well enough one with another; <sup>b</sup> *Pacem cum omnibus miscerent; nihil enim interest illis, licet diversa trahantibus, dum ad unius veritatis expugnationem conspirant, De* for though they differed in private opinions, yet they joyntly binde in the opposing of truth: *præscrip. cont. Hæret. c. 41.*

*Herod.*

Herod and Pilate may be made friends against Christ. *A-*

<sup>i</sup> Τὰς μὲν αἰρέσεις οὐ μικροῦτος ἐαυτοῖς ἀδελφὰς συναρχόντων βλασφημεῖν εἰς τὸν Κύριον, μόνοις ἢ τοῖς Χριστιανοῖς ἐπιτιμᾶν, ἢ ὁμογενὲς ἀκούειν ἀλλ' ἑστὶ λόγων ἰουδαίων, Epist. ad Solita.

*thanasius* relates concerning the *Arians*, <sup>i</sup> They did not trouble other heresies, their younger sisters, in blaspheming Christ; their malice was inveterate against the or-

thodox, *Dominicans*, *Franciscans*, *Jesuites* have their private differences, and yet agree to live together; but what safety is there for Protestants amongst them? If we finde not the mischief of our errors in this point, if Holland doth not, let them thank the Spanish arms, and wee the common enemy, and both, under God, the inconsiderable number and weaknesse of the heterodox. <sup>k</sup> You

<sup>k</sup> Facitis ubi potestis, ubi non facitis non potestis, siue legum, siue invidia timore, siue resistunt multitudinem, August. cont. Petil. lib. 2. cap. 83.

persecute (saith *Augustin* of the *Donatists*;) where you are able; where you persecute not, you are not able to doe it, restrained by the fear of

lawes, or envie, or the multitude making resistance. I have been long upon this point; but I will conclude it with that solemn embassie which the orthodox Fathers, assembled in counsell at *Sirmium*, sent to the Emperour

<sup>l</sup> Τὴν οὖν ἀναδιδέξοιεν ὁσιότητα, ὅτι ἐκ ὧσπερ ἔρησαν Ὀυροσάκας καὶ Ὀυάλης ἔσαν εἰρῶν, εἴθε τι καὶ ὁμοίων ἀναβλαπτῶν πᾶς ἡ εἰρῶν διότις ἀγῶν καὶ τὴν εἰρῶν καταλύσῃ; Μᾶλλον ἡδεῖν, καὶ ταρεχθῆναι τῶν πάντων ταῖς λοιπαῖς ἀδελφαῖς, καὶ τῇ καὶ Ῥωμαίων Ἐκκλησίᾳ ἡμῶσεται, Athan. de Syn. Arim. & Seleuc.

*Constantius*: I have insisted the longer, <sup>l</sup> that it might appear to all, that the toleration of error is not a way to peace, as some men pretend, but to disorder and confusion: And yet I am not an enemy to peace, but a friend to truth, and holiness, without which

no man shall see God.

The third thing that heresies eat up is *godlinesse*; they devour holinesse, that is, the power of it; thus in the verse before my Text, *They will increase to more ungodlinesse*. Thus the Apostles, *Peter*, ch. 2. 2. *Jude*, v. 8. describe the hereticks of their time; you may read the places at your leisure. Thus *Paul* informs the *Romans*, that they *that cause divisions, cause scandals, and serve not the Lord*

*Jesuo*

*Jesus Christ, but their own bellies.* An erroneous heretical head, and an upright pious heart are incompatible; a good conscience, and true faith, like *Hippocrates* twins, live and die together. <sup>a</sup> *Epiphanius* observes

concerning the Gnosticks of old, That they did not only pervert the judgements of their profelytes, but brought their bodies and soules into slavery of fornication, uncleanness; and such like monstrous abominations. But, *manum de tabula*, I forbear: It would

<sup>a</sup> Hæc. 26. 'Ου μόνον ἡ ψυχή περιέβηκεν αὐτοῖς ἐκείνην, ἀλλὰ καὶ τὰ σώματα, καὶ τὰς ψυχὰς δολώσαντες πορνεία, καὶ πολυμυξία, &c. Loc. in ignis.

make a volume to relate the observations of him and other Ancients in this particular. Our Apostle, 1 Tim. 4.1. saith, *The Spirit speaks expressly, that in the last times men shall depart from the faith--&c.* and 2 Tim. 3.1. speaks as expressly, that *the last times shall be dangerous* for horrible wickednesses, —men shall have a form of godliness, and deny the power of it: It may be so with hereticks, they may have a faire outside; but if you look for uprightness, self-deniall, righteousness, peace, joy in the holy Ghost, in which the kingdoms of God consist, you shall finde none of these; they have a form of godliness, but deny the power of it. This <sup>a</sup> *Epiphanius* notes concerning the Encratitz, They made ostentation of continence, and yet conversed amongst women even unto scandal; they were not indeed such as they desired to be accounted. O, what

<sup>a</sup> Lib. 2. tom. 1. Hæc. 47. Σειναιὸν Ἰση-  
δεν ἐκράτειαν, σφαλερὸς ἢ τὰ πᾶσι ἐρ-  
γαζέμενοι, μέσον γυναικῶν πορνικῶν καὶ  
ζυγαίης παύλα χέον ἀπ' αὐτῶν — Ἐσ-  
κεῖν ἡ ἀληθεία ὅτις, μέγα πρὸς ἡμᾶλλον  
κρίνεται, ὅτι ἡ δούλη αὐτῆς εὐσεβείας  
νενημέροι.

a full testimony is given to this truth by that generall apostacie from godliness to open profaneness of many amongst our selves since the unrestrained inundation of our errors! And this comes to passe (for I touch upon the cause *in transitu*,)

1. Partly, because that time which might be better employed in the examination of the conscience, is laid out in the examination of opinions; all the care is taken up about the notions of the brain, which ought to have been intended.

intended to the bettering of the heart : As in children that have the *rickets*, their heads swell and grow bigge, but their bodies grow crooked, their breasts narrow, their inferiour parts feeble, and pine away : so persons infected with errors (for errors are the *rickets* of children in understanding) may perhaps have great heads, and be something for matter of dispute ; but their hearts are crooked, their affections to goodnesse straightned, themselves made so weak, as not to be able to goe in the paths of holinesse.

2. Partly because in times of such differences, men are for the most part had in esteeme, not according to their godlinesse, but their faction : Enquiry is not made concerning the precisenesse of walking, and blamelesse of conversation, but concerning opinion ; not, How lives ? but, What holds such, or such a man ? As *Athanasius*,

ο φέρει χρί̄ Χρισ̄ν, ὃ καὶ ἐστὶν ὁ  
θεὸς τρεῖς ὁμοούσιος, ἀρκεῖ ὅς τις  
οὖσασι, &c.

P Hæc omnia vultis nullius esse momenti : at si tibi consenserit, quem seducis, unus consensus & manus tua correctio, & pauca verba jam tibi Christianum faciunt de Christiano, & ille vobis videbitur Christianus qui quod vultis fecerit, non quem fides adduxerit, Optat. l. 3. cont. Parm.

concerning the Arians to their followers : Oppose Christ, and take no care to thy manners, thy opinion sufficeth to thy commendation. And *Optatus* against the Donatists, declares their strange partiality, All were unto them Pagans, that were not of their way of separation ; but if any one consented to them, and became of their way, hee was presently a Christian, though hee

knew not what belonged to Christianity. O that it was not so amongst our selves ; that not faction, but faith was the bond of our affections ; not siding with parties, but serving of God the compasse of our Christian love : certainly opinions would not so much thrive, nor godlinesse so much decay. And so much of the second thing which was proposed, What it is which heresies, erroneous opinions devour. Now of the third, Why, or How it comes to passe that they thus spread and devour, &c.

The spreading and prevailing of heresies may be ascribed partly to the *subtily* and *activity* of seducers, partly

ly to the *curiosity* and *simplicity* of the seduced; partly to the *justice* of God, for the *manifestation* of those that are *sincere*, and the *punishment* of those that *received not the truth in the love of it*: Of these in order.

First, The prevailing of heresies may be ascribed to the *subtily* of seducers. Seducers are a subtil! generation, and this subtilty it is to which the Apostle ascribes their great successe; *Ephes. 4. 14. Children are tossed to and fro, and carried about with every wind of doctrine through the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive.* The Apostle in three words expresseth their deceitfulness: 1. *sleight*, *νῆξία*, they are cunning gamblers, know how to cog a die, and pack the cards, and 1 pervert Scripture to their finister purposes: 2. *Cunning* 1 *craftinesse*, *νῆξία*, they turn every stone, watch all advantages: 3. *Lying in wait to deceive*, *ἐκδορία μάδων*, they have all the arts of couzenage; They bring in damnable heresies privily, saith Peter: *I am afraid*, (saith S. Paul) 2 *Pet. 2. 1. lest, as the Serpent beguiled Eve through his subtilty, so* 2 *Cor. 11. your mindes should be corrupted from the simplicity that is in Christ.* Satan arms his instruments with his own arts, fraud, and couzenage; and by these introduceth errors, and cheateth men of faith, peace, 1 *Vos estis aucupes, & illi aut illa sunt aves. piety.* 2 *Optatus* observed this of *illi vos aucupi similes dico, qui post discessum multos, ante lucis adventum — aridam arborem nullis radicibus sultam multiplici fraude componit, cui adulterinos inserit ramos, & qua suas jamandam succisa perdidit, alienas accipit frondes.* — *Cyc. locus insignis.* — *Cont. Parmen. l. 6. Lib. 1. Ep. 102.*

old in the Donatists, whom he compares to fowlers, that with exactest cunning and art insnare the birds. And 1 *Isidore Peleusiota* compares hereticks to fishermen, that convey their deadly hooks in the most pleasing baits. The Scriptures and Ancients have been large in observing and describing those impostures, by which they cheat men of truth, and propagate errors; but it would be a work too long for this time to declare them all: I shall by your favour name some of the principall of them, because they are practised amongst our selves by such as *draw disciples after them*, who, as they doe but rake

up old buried errors under the notion of new light, new truths; so they walk in the same steps with their forefathers.

First, They use sophisticall arguments, *argumenta tortiosa*, knotty and crooked questions, by which they puzzle and insnare the simple; of this the Apostle gives warning, *Take heed that no man deceive you, συζητήσιν i. e. make a prey of you, through Philosophy or vain deceit. Tertullian*

*Artificem fruendi et destruendi conspici- lem, in sententiis confusam, in conjecturis duram, in argumentis operariam, molestam etiam sibi ipsi, omnia retractantem, ne quid animo tractaverit; De præscript. adv. Hæc. c. 7.*

against *Hermogenes* observes, that Philosophers were the Patriarchs of hereticks; and Sophistry, the great artifice of building and destroying, &c. their maine engine. Seducers

have not learned to cast away reasonings, and every high thing that exalteth it self against the knowledge of God: and whiles, with the ancient hereticks, and late Socinians, they measure truths with the line of their own intellect, and beseve no more then they can comprehend, they make shipwreck of faith, and drown others in their own destruction. How many were of old made to stagger in that fundamentall point of the eternall Sonship of Jesus Christ, by the curious inquiries of the Arians, recorded

*Haec. 69. 19. Εἰ γὰρ ἐν Θεῷ ἐστὶ καὶ ἡ φύσις αὐτοῦ ὁ Θεός, ὡς εἰπὲν, ἐκ ἰδίας ποσειδῶνος οὐδεὶς, ἢ ἐκ τῆς ἰδίας ἰσῆς ἐκ τῆς αὐτῆς, ἢ τοῦ αὐτοῦ ἰδίας, ἢ ἐκ τοῦ αὐτοῦ ἐκ τῆς αὐτῆς, ἢ συνιστάται.*

*Κτίσμα αὐτοῦ, ἢ ἐκ τῆς αὐτοῦ, ἀλλ' ἐκ ὧς ἐκ τῆς κτισμάτων καὶ ποιήματα, ἀλλ' ἐκ ὧς ἐκ τῆς ποιημάτων καὶ φύσις, ἀλλ' ἐκ ὧς ἐκ τῆς φύσεως αὐτοῦ, — Gr. Ibid. 16.*

by *Epiphanius*, in his Treatise against that heresie, which I will not English, that I may not be a snare in this scepticall age? How many were taken in that senselesse notion, because it was new, and they understood it not, Hee is a creature, but not as one of the other creatures; a work, but not

as one of the works; and begotten, but not as others that are begotten: that, denying him like other things begotten, they may deny his naturall generation; denying him a creature as other creatures are, they may assert him to be a creature? So farre *Epiphanius*. Why doe you juggle, in saying, hee is a creature, not

not as one of the creatures; hee suffered without passion? as if a man should speak without speaking, or understand without understanding, faith: another Father concerning the same and other hereticks. This hath been their constant endeavour, with pretences of words, and sophistry of arguments, to colour and paint their horrid opinions. This is that which *Cyril* calls \* πολυβόλον παντοειδές, multivari-  
ous impostures, γ ποικιλόχρον ἐσσην ἐνέμηλα, the in-  
ventions of many-times-pleated senses, equivocations,  
amphibologies, the strength and garrisons of hereticks,  
unto which they retreat, being pursued; out of which  
they issue, to spoile and plunder the Church of faith,  
peace, and godlinesse. And thus much of the first branch  
of that *subtily* of which hereticks make use to spread  
errors.

Secondly, They use new and strange expressions, ex-  
pressions not to be understood but by their own disciples.  
These the Apostle (according to *Chrysostome* and other  
of the Ancients) calls *καινομασίαι*, new language; and a-  
gainst these arms *Timothy*, commanding him to *keep the*  
*form of sound words which hee had heard of him*: This hath  
been of especiall use to hereticks in the primitive Church,  
and of later times; Thus *Hilary* of the Arians in his  
time; That by their indistinct and  
confused expressions they eluded  
truth, and ensnared their unwary  
auditours by the ambiguity of  
their phrases. Thus *Hierome*  
concerning the Origenists, They  
so temper their words, pervert  
their order; mingle ambiguities,  
that in the same sentence they utter the truth and errors;  
their followers understand one thing, and strangers an

\* Τὴς ῥεῖας τῆς ὑποκρίσεως ὥστε λέγειν  
ἰδοὺ αὐτὸν κλισμα — ἐχ. ὡς ἐν κλισμα-  
τον, ἔταδεν ἀπαδῶς — καλῆσαι μὴ  
ἀδελφίτας, τοῖς αὐτοῖς ἀδελφίταις. Athan.  
contr. Arrian. orat. 3. tom. 1. & tom. 2.  
*Quod Christus passus in Deitate.*

\* Multam curam gerunt fucare phaleris ver-  
borum, & versutis syllogismorum, Bern.  
in Cant. ser. 41.

\* De ador. in  
spir. & verit.  
l. 8.  
In Hof. 2.

\* Tim. 2. 16.  
\* Tim. 2. 13.  
\* Contr. Ari-  
an. de Synod.  
*Confusis permixtisque verbis veritatem fre-  
quentissime eludunt, & incautorum aures  
communem vocabulorum sono capiunt.*

\* Sic verba temperant, sic ordinem veritatis,  
& ambigua quaque concinnant, ut & no-  
strum, & adversariorum confessionem tem-  
ant, ut aliter heretici, aliter catholici an-  
diant, Epist. 65.

other. Thus they prevail with many, like *Gypsies*, canting in their mother-tongue; though their words may be understood, yet not their meaning. And this practice is notably described by *Calvin* against the Libertines. But besides this, that they use old words in new senses, they have another practice, to coin new words, new expressions of their own, which none can understand, simple ones admire: This the Apostle points at, *2 Pet. 2. 18.* *They speak great swelling words of vanity*, and under these high streines, and sublime notions, introduce some old, base, often confuted heresies; which, were they in plain English expressed, would be abhorred. Thus *b Epiphanius*

*b* Οὐδὲν ἄλλο ἢ Ἑλλήνων ἀντιμαζαροῦ τῶν δόγματα καὶ τῶν ὀνομάτων, καὶ διδασκαλίας, ἢ ἐν ἀλλοιούσῃς ὀλίγῃ καὶ ἀνὸς παραπομπῆς βασιλικῆς ὀνομαστικῆς, *Hæref. 31.*

*c* Καλῶς ὃ Νάκιαν, ὅπως τὰ Ἑλληνικὰ παρὰ τοῖς Ἑλλήσι βασιλικὰ, ἀντὶ τῶν βασιλικῶν ὀνομάτων, καὶ τῶν παραπομπῶν, καὶ ἀντὶ τῶν ὀνομάτων, *Hæref. 26. 1. Dial. 1.*

*d* Eadem nunc in veteri, & nova heresi consuetudo servatur, ut aliud populi audiant, aliud prædicent sacerdotes, *Epist. 61.*

his old wiles over again; the Stage is new, the Tragedy the same; errors dispersed, faith, peace, and godlineffe supplanted by the same engines amongst us as in former times.

Thirdly, They use *faire pretences*, and *glorious speeches*, as the Apostle observes, *By good words and faire speeches they deceive the hearts of the simple*: And *Peter*, *Through covetousnesse shall they with fained words (πλάσας λόγους, forged and plaistered speeches) make merchandise of you*: This is an usuall shift, they parget over the nakednesse and deformity

*Rom. 16. 18.*

*2 Pet. 2. 3.*



deformity of their opinions, representing sometimes *them* as the wayes of God, sometimes *themselves* as the men of God; and thus simple people (*Ixian* like) *pro Junone nubem*, imbrace appearances for verities, errours for truth.

1. They represent their opinions as the wayes of God, the secrets and mysteries of Christ, (but *John* calls them *βόθρὰ τῆς Σατανᾶ*, the profound deep things of Satan :) and thus they are *as a snare on Mizpah*, and *a net spread upon mount Tabor*. Saint *Paul* observes, that the worshipping of *Angels*, and such other kind of monkery, *Touch not, taste not, handle not*, were all perswaded under such faire pretences; they were doctrines of humility, doctrines of mortification, &c. But in the mean time, these false preachers, pretenders to humility, were *vainly puffed up in their fleshy minds*, laid hold on *Angels*, but *held not the head*, &c. In the 17<sup>th</sup> of the *Revelation* the whore hath in her hand a golden cup full of abominations and filthinesse; the cup is of gold, but the potion is of the rankest poison: *Act. 15*. *Circumcision, and observation of the law* is pretended the way to salvation, though in truth it *cutt off from Christ* in the notion under which it was obtruded; and, at best, did nothing availe unto that purpose which was pretended: This hath been the practice of hereticks, as in the Apostles times, so in after ages. This *Salvian* observes concerning the Arians, and in general, all hereticks; but his passage is too long to be transcribed. Thus also *Cyril*, As strumpets paint their faces, and adorne their bodies in greatest bravery, to hide the filthinesse of their practices, and insnare by their neatnesse: so hereticks shadow their destructive opinions with the beautiful velle of godlinesse, and their errours with the flowers of truth.

Rev. 2. 24.

Col. 2. 18. cum

23.

De guber. Dei lib. 5.

Ὁμοίως τὰ ἐν τοῖς πνεύματι ἐταχέναι ἔργα, τὸ ἐν τῷ πνεύματι ἀγαθῷ, ταῖς ἐν ἐμψυχῇ ἀπορίᾳ ἐν ἀνθρώποις τὸ χρῆμα ἀποκρύπτει, καὶ χρυσίδι ἔσται, καὶ ταῖς ἀλλοῖς οὐκ ἔστιν ἀποκρύπτειν ἀποκρύπτειν τοῖς ὁμοίως ἐν τῷ πνεύματι ἀποκρύπτειν τὸν αὐτὸν πνεῦμα οὐκ, καὶ ταῖς ἀλλοῖς οὐκ ἔστιν ἀποκρύπτειν τὸν αὐτὸν πνεῦμα οὐκ, καὶ ταῖς ἀλλοῖς οὐκ ἔστιν ἀποκρύπτειν τὸν αὐτὸν πνεῦμα οὐκ, καὶ ταῖς ἀλλοῖς οὐκ ἔστιν ἀποκρύπτειν τὸν αὐτὸν πνεῦμα οὐκ.

They

ε Εοικασιν ια Εστι ο τωσ εστ σαρκια-  
κων εν υδρωι το γλυκυ σερραπλωσι  
μελι, τη τε κησε παυτηλη τα παρυκο-  
τοδλυπιν τω αλφου σπουλητορες,  
C<sup>c</sup>, Cyril. Epist. ad Valerian.

They are in this like our Apothe-  
caries, they gild their pills, and make  
their potions sweet, they make them  
pleasant to the eye, and delightfull  
to the taste; and yet they containe

such a medicine, as (not being immediatly cast out) will  
give the patient such a purge as will clear him of faith,  
and peaceableness, and prevent for the future all danger  
of surfeiting from the power of godlinesse. It is no new  
thing, that opinions of no value, if not damnable, are  
vended, and prevaile under the notions of *free grace*, or  
*Christian liberty*, *Christ exalted*, *the kingdom of Christ*, *the*  
*Church way*, and the like commendations: no way is more  
effectuall to ingage imbracement.

<sup>b</sup> Plutarch. in  
vit.

<sup>i</sup> Turk. Hist.

<sup>k</sup> Athan. qu. ad  
Antio. 46.

<sup>b</sup> *Numa Pompilius* pre-  
tends the teaching of the Nymph *Egeria* for his new  
religion; and <sup>i</sup> *Mahomet*, that grand impostor, if you  
will beleve him, learned his Alcoran from the Angel  
*Gabriel*. The <sup>k</sup> *Diavell* was the first that ever mentioned  
God upon earth, and that in his temptation, when he  
was acting against God: And shall it seem strange, that

<sup>1</sup> Εισι τινες ματαιολογοι, η φρενα πα-  
ται, η χειρανοι, αλλα χειρανοτοι, α-  
πατη σερραπλωσι το ονμα Χεσθ  
— και τον τον σερραπλωσι το ονμα  
της τη γλυκυ σερραπλωσι — ασε-  
οινομελις κονμοι ησερραπλωσι — Α-  
γος Χεσθ, ηλ ινα Χεσθ κησεσων  
αλλ ινα Χεσθ αλλ ισων, Ad-Tra-  
lent.

there are amongst us some, not Chri-  
stians, but sellers of Christ, vain talk-  
ers, soule-deceivers, that in treachery  
pretend the name of Christ; that  
speak of Christ, not that they may  
preach Christ, but that by their  
preaching they may make Christ of  
none effect, as was of old the com-

plaint of holy *Ignatius*. It is usuall with mounte-  
banks to proclaim the vertues of their oyles, salves, re-  
ceipts, &c. multitudes are drawne together, and fools  
buy. It is the practice of false teachers, by crying up the  
holinesse and excellency of their doctrine, to cause many  
to flock together, and to deceive the hearts of the simple.

2. They represent themselves *teachers*, *followers*, all, un-  
der the notion of the *most holy*, *holy*, *humble*, *saints*, *men*  
*as precious as any the earth beares*, *as undusted as any at any*  
*time*

time likely to be on the face of the earth; a strong inducement (especially if there be any shew of holiness in their conversation) to persuade simple and well-meaning men into an approbation of their opinions. By such deceitful pretences the Pharisees got such interest in the hearts of the people, that they were quickly credited in whatever they spake, though against King, or Priest, as saith <sup>m</sup> Josephus. In the dayes of the Apostles there were some that <sup>n</sup> said they were Jews, and were not, but upon triall were found liars.. The ministers of Satan were transformed as the ministers of righteousness; and how they prevailed, and what their pretences were may be conjectured by the great paines which the Apostle takes to vindicate himselfe and his ministry from their aspersions, 1 Cor. 9. 2 Cor. 11. They were not inferiour to the chiefe Apostles, would have no pay, (Doe you not heare the language of our Seditaries?) they would preach freely, would not be burdensome, &c. Were not these singular men? Doubtlesse they did not want followers amongst such as would serve God with that which cost them nothing: But the Apostle assures us, they were deceitfull workers, and their end would be, to contradict to their works. Such as these of old were the Donatists, of whom <sup>o</sup> Optatus, They covered themselves in sheeps cloathing, they were not discerned to be wolves, till their fangs were felt. No age hath afforded hereticks whose ring-leaders have not pretended to extraordinary godlinesse. It is well known to those that are versed in the writings of the Ancients, what is left recorded concerning Apollinaris, Photinus, Nestorius, and others, the substance of which you may finde in <sup>p</sup> Vincentius Lirinensis; what of <sup>q</sup> Pelagius, what of <sup>r</sup> Arminius by Berrius, what of <sup>s</sup> Socinus: but, to passe over all these in silence, I shall instance only in Arius, that grand impugner of the Deity of Christ, and impudent boaster, out of whose

<sup>m</sup> Tostatus  
Expositio in  
Matth. 23. 24.  
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teach any other doctrine, let him be accursed. Whatever their pretences be, \* they are of their father the Divell, who, by seducing men from the Church of Christ, destroy them. I have been the longer upon this point, because it neerly concerns our selves, amongst whom a party is risen up that monopolizeth piety, pretendeth to transcendent holinesse; under which shew many are misled, many muzzled, as not willing to oppose against (as they call themselves) the godly party.

Fourthly, They use *vain-glorious boastings*; proclaiming the excellency and eminency of their knowledge, and abilities above other men. The former fair speeches were but groundlesse bragges, their opinions and conversations are farre short of (if not contrary to) that holinesse they professe; but in this that I now speak of, their boasting hath been notorious, as if with them wisdom began to live, and should die with them; as *Maximilla* the propheteesse of the Montanists in *Ephanius*, *ἡ Μελίμυς αὐτοῦτος ἐν ἐγὶ ἔσται, ἀλλὰ οὐκ ἔσται*. As the affecting of wisdom *above what is written*, and a bold intrusion into things they have not seen, hath caused many to fall from the truth to ensue; so the *profession of knowledge* (as the Apostle) *falsely so called*, and the having of the gifts and persons of men in admiration, hath drawne many to follow their pernicious wayes: if the master falls, the scholar stumbles. Indeed, men of parts usually broach errors, (the divell makes use of the Serpent, not of the Asse, in seducing into heresie) as being the fittest instruments to stagger the Church. *Corah*, *Dathan*, and *Abiram* died not alone in their transgression; they were Princes of the Congregation. But if any man shall become a *Dogmatist*, an asserter of strange and new opinions, hee shall be cried up by his followers as a man of parts, that they may seem to be mad with reason. This conceit that they know (and taught something which other men neither knew nor taught;

\* *Diaboli filii sunt qui homines a Ecclesia au-cendo inter-unt, Aug. cont. lit. Petil. lib. 2. c. 13.*

\* *Haref. 47. Col. 2. 18.*

\* *1 Tim. 6. 21.*

\* *1 Cor. 4. 8.*

\* *Vincent. Lirinens.*

Τὸ οὐδὲν γὰρ εἶδεναι οὐρανόν, καὶ λίγην ἢ *procured scholars to seducers of old, as faith = Cyril. The follow-*

ἢ ἡμῶν ἱερὰν οἱ ἀνθρώποι, οἱ δ' ἄλλοι *ers of Basilides in b Epiphanius pro-*  
 ἠδύτης ὄντες, καὶ κύνες, *Hazcl. 2.4.* *fessed themselves only to be men,*

• Hieron. in *all others dogs and swine. c Semper se scire abiorajabuntur,*  
 Hof. 5. *or in Ecclesia concumiliam debacchantur* (they boast al-  
*waies of their own sublime and abstruse speculations, in*  
*comparison of which others are blind) is the observati-*  
*on of Hierome. I will conclude this with that of d Na-*

d Ἰησοῦς οὐ, καὶ ὑμῶν πᾶσι καὶ ἰστέ  
 τὰς νεφύλας, καὶ βλάμ, ὁ καὶ ἀπὸ τῶν  
 δευτέρων, ὁ καὶ ἀπὸ τῶν ἀκροτέρων, ὁ καὶ  
 ἡλίου μετὰ τὸν ἥλιον, καὶ ὁ καὶ μετὰ τὸν  
 θοορῆας ἡλιωδῆς, καὶ ὁ καὶ μετὰ τὸν  
 ἐξουσίαν. Τί καὶ πᾶσι ἀλλοῖς ἀνθρώποις ἀλλο-  
 τες ἀγῶνες, καὶ χειρότεροι θεολογῶν, καὶ  
 οἱ οὐκ ἔχοντες τὴν ἀπὸ τῶν ὀντων. *Orat. 33.*

*zianzono, concerning the boastings*  
*of Eunomius: Be it granted (saith*  
*hee) seeing you will have it so, that*  
*you are a sublime man, and trans-*  
*cend sublimity, a beholder of*  
*things that no man esteemes, an*  
*hearer of things which it is not*  
*lawfull to utter; after Elias, you*

have been *rapt up* in a fiery chariot; after *Moses*, you have seen the face of God; after *Paul*, you have been taken into the third heavens; But why forge you saints in one day, make them ministers, inspire them with learning, &c. ? This is not peculiar to the Eunomians; I would we had not some amongst our selves as vain-boasters, and pretenders to knowledge, that have, in their own conceit, more skill in the mystery of Christ then the Apostles, with the old hereticks: *e Solent dicere, non omnia Apostoli scisse, non omnia omnibus tradidisse, in unum, Christus reprehensam subiecitantes, &c.* The Apostles knew not all things, taught not all things to all men (as they say) in both which they calumniate Christ. *f* The saviours of *John of Jerusalem* were bold to assert, that he was more eloquent then *Demosthenes*, acute then *Chrysippus*, wise then *Plato*, &c. The Papists adorn some of their School-men, Doctors, with the titles *Angelicall, Straphant, Illuminate, Irrefragable, Resplend, Subtile*, and such like. The *Jesuits* prevail mightily by their impudency in boasting, as *e Alphonsus de Vigor* declares concerning them:

• Tertul. de  
 prael. contr.  
 haz. c. 22.

*Et sutores sui*  
*disertiores De-*  
*mosthene, acu-*  
*tiores Chrysi-*  
*ppo, sapientiores*  
*Platone, con-*  
*tendunt, &c. E-*  
*pist. 61. ad*  
*Pammach.*  
*De stratagem.*  
*lesuitarum.*



<sup>m</sup> Ποικίλαις ἡ διαφθορῇς νήχονται μέλα-  
Colais ποικιλίαις ὑμᾶς μελαβλάσας, ὅ-  
σκις ἀν οἱ ὑμᾶς μεδιδόμενοι, ἡ χορηγούμεναι,  
De Synod. Arim. & Seleuc.

<sup>m</sup> They had many and diverse al-  
terations, being ready to change as  
often as they could obtaine any to  
hire them, any to hear them, any to

lead them: they could change their opinions as often as  
they could get customers for new ones. Thus <sup>a</sup> Basil

<sup>a</sup> Οὐτως αἰεὶ πρὸς τὸ ἐαυτοῦ συμφέ-  
ρον πάντα ποιοῦντες αἰνοῦν — ἡμεῖς  
ὑμῖν κερὶ ὧν ἡ τόπεινοι, αἰεὶ ὧν τοῖ  
οἱ αὐτοὶ τῇ τῷ Θεῷ χρεῖται, ἕδε ποιεῖ  
ταῖς μεταβολαῖς ὧν πρὸς γυμνάτων  
συνιδιέβημεν, Epist. 72.

assures us, that they did all things for  
their own profit and advantage, chan-  
ging, and rechanging, and professing  
a liberty of future changing; a course  
most contrary to the truth of God,  
(Faith is but one) to the stabilitie in the

truth required in beleevers, *Coloss. 2.* and the manner of  
the *orthodox*, who, though never so low and little esteem-  
ed in the eyes of men, yet were alwayes the same, and  
consented not to such changes and alterations. As the  
*Polypus* hunts fishes, and takes them by the often changing  
of his colour; so *hereticks* hunt and take unstable souls by  
the concealing of themselves, and professed unfeignedness  
in their tenents. Though much more might be said of the  
subtily of hereticks, in calumniating the truth, flandering  
the professors of it, mingling truth with error; yet let  
this suffice for the present.

The second means by which hereticks divulge their  
errors, is their *Industry* or *Diligence*; they are *παινετοί*,  
not onely subtile, but industrious workers: As Sa-  
tan goeth up and downe like a roaring lion seeking whom hee  
may devour; so these, with the *Pharisees*, would com-  
passe sea and land to make one proselyte, creep into houses  
to leade captive silly women: in this, like hunters, or fi-  
shers, whose labour is their pleasure, if they can take  
their prey;

*Ne jugulent homines sargunt de nostra. —*

There is a strange activity in these men for the spread-  
ing of errors: in men did I say? nay in women; the  
woman *Jezebel* taught and seduced the servants of God.  
It is the observation of *Tertullian* in his time, That  
their

1 Pet. 5.

Matth. 23.



their women were audacious even to admiration, they dared to preach, to dispute, yea possibly, to baptise. And this amongst some of them, not by *intrusion*, but by *permission* and *approbation*; women were *Bishops*, women *Elders*, women in all other offices. Satan having found the usefulness of that sexe for seduction, upon all occasions makes use of them. *Apelles* dispersed *Tertull.* his heresie by the help of a woman, *Phylumene*: *Mon-* Epiph. hær. 48.  
*tanus* disperseth his by the help of *Priscilla* and *Maximilla*, two women: And have not wee made some pro-  
 gresse, and grown up to some height in this hereticall practice? Doe not women, whom the Apostle *permits* not to speak in the Church, but to be in silence, (transgressing this Apostolicall precept, and forgetting the modesty and weakness of their sexe) presume to preach, and vent their braine-sick fancies? But I passe over this shame.

*Optatus* could not keep silence concerning the activity of such men and women, whom fraud or faction had adjoynd to the *Donatists*, in seducing and perverting others into their own errors and schisme. *Athanasius* tels us what use the *Arians* made of women, to ingratiate them with Princes and great men, whose favour is most desirable to them, as being most advantageous to their persons and wayes. But enough of this. Experience teacheth, that *when men sleep, the enemy comes, and sows tares among the wheat, and goeth his way undiscerned*. The harlots feet abide not in her house; now shee is without, now in the streets, and lieth in wait at every corner: Such is the diligence of Sectaries.

The second generall head, giving such successe to heresies,

*Ipsa mulieres, quam procaces sunt, qua audeant docere, contendere, & fortasse etiam tingere? De prescript. cap. 41.*

*Ἐπίσκοποι τε παρ' αὐτοῖς γυναῖκες, καὶ πρεσβύτεροι γυναῖκες, καὶ τὰ ἄλλα: Epiph. de Pepuzian. hær. 48.*

*De vestris silere quis possit? De illis quos aut fastione, aut subtilitate, ut vestros faceretis; seducere potuistis; non solum masculi, sed etiam summa, de quibus facti sunt vulpes, — post quod ad vos delapsi sunt, aut dilapsæ, dolent alios ibi esse ubi nati sunt, bene stantes in lapsus suos invitant, &c. Cont. Parmen. l. 6. Vide.*

*ἔχον τὴν πρὸς βασιλῆα καὶ τὰς γυναῖκας οὐσίαν, καὶ πᾶσιν ἦσαν φοβεροί, Epist. ad Solitar. Ἀρχόντων πολλοὶ ἡγετοὶ φίλοι εἶναι καὶ ἐπισκόπων, ἢ μοναζόντων, &c. Ibid.*

refies, and erroneous opinions, is taken from the people, the persons that are seduced: The *prince* of this world comes and *findes* something in them. The shaking of the glasse may raise some froth in the water, but no filth, if there be not mud in the bottome. Diseases prove infectious by reason of the *discreasy* of our inward temperature. People are made obnoxious to seduction by two things; their *simplicity*, and *cuniosity*: Of which briefly.

First, The *simplicity*, *ignorance*, *ungroundednesse* of the people affords great advantage to seducers. Where the foundation is not well laid, the building cannot stand long, though not meddled with; but will presently fall, if the least violence be used: A people uncatechised in the principles of religion, are a facile and obvious prey to false teachers. This the Apostle hath an eye to, *Children are easily tossed to and fro with every winde of doctrine*; as a ship on the seas, not having sufficient ballast, is driven with every winde, and in danger of being overturned with every wave. *The simple beleeveeth every word* (saith Solomon,) *but the prudent looketh well to his going. They lead captive silly women, laden with divers lusts, ever learning, but never able to come to the knowledge of the truth.* Seducers are furnished with *subtily* to deceive, and people prepared, through *simplicity*, to be deceived; and from *simplicity* it is, that *subtily* prevales. Besides, that the Scripture doth *ordinarily* point out ignorant and ungrounded men the object of seduction, it is observed by

° *Hereses apud eos multum valent qui in fide non valent, — de quorundam infirmitatibus habent quod valent, nihil valentes si in bene valentem fidem incurrant, De præscript. c. 2.*

¶ *Dispensatio ista, ac libratio prudens verborum indoctos decipere potest, cautus auditor & lector cito deprehendet insidias, & cuniculos, quibus veritas subvertitur, aperte in luce demonstrabit, Hieron. ad Pammac. Epist. 61.*

the Ancients; ° That heresies are strong where knowledge is weak, and prevail not so much by their own strength, as by the weaknesse of the adversary: ¶ That all their knotty arguments, and glozing speeches may haply deceive the unlearned and ignorant, but a prudent and wary hearer will easily discern their sophistry, and

and discover the fraud by which they endeavour to undermine the truth. Hereticall arguments are but bare pretences, in this resembling the spiders cob-web, that they are fit to hold the weaker Christians, whilest the stronger break away, and save themselves. And let this consideration stay us, that wee stumble not; and seducers, that they triumph not in the great defection unto severall opinions now amongst us. They have deceived *whit-draes*, *Egregium laudum*; and wee have lost *chaffe*, *Spolia amplex*: what great prize, that a stumbling-block hath been laid before a blinde man, and hee hath stumbled at it? Certainly, such are they, even children, many in yeers, most in understanding, that, amongst us, are perverted by new opinions.

† Τὶ τοῖς ἀγαθῶν θεσμίῳ ἐνδεο-  
μητὶ τοῦ ἀδυνάτου, Nazian. or. 33.

† Οἱ ἀπαχθῆντες οἱ ἀσθέντες τῇ  
πίστει, πλανητοὶ ἢ σωτῆσιν, εἰ γὰρ  
ἐκπεριγρητοί, ἐν τῇ πίστει ἐτύγχανον,  
ὡς αἱ ταῦτοις ρήμασι συνοπερίσταται,  
Athan. de incarnat. Christ.

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Secondly, The *curiosity* of the people administers no small advantage to seducers. Men are not content with *sound doctrine*, and *old truths*, but, as the *Athenians*, spend *Ast. 17.21.*

their time to tell or to hear some new thing: men that have itching ears heare to themselves — teachers after their own *2 Tim. 4.3,4.*

lust, and turn away their ears from the truth, and are turned to fables, (saith S. Paul.) To be always learning, is that which *2 Tim. 3.6.*

betrayes silly women to be led captive by seducers: And the Apostle Peter tells us, that not onely by the lusts of the flesh, but much *vanities* (wantonness of the brain) they that were otherwise saved from them that live in error, are *2 Pet. 2.18.*

seduced. It is a notable expression of

† Μόλις δυνάμις ἀρμαγίαι, καὶ ἀγένητοι  
τινὲς ἐν τῷ κυρίῳ ἐσθλὸν ὄντι τὸ σῶσαι αὐτοὺς  
ὅτι, τὸ τοῦ ἀέθλιος ἡ δυνάμις, καὶ σωτηρίῳ  
ἀποδοῖ τὰς ἐκείνων νομίμω, ἐπ' αὐτὸν  
ἐκείνων, καὶ πρὸς τὸν, ἀσώτων τῶν  
ἐκείνων ἐκκαλεῖται καὶ τὰς ἐκείνων λόγους,  
C. De Trinit. Dial. 1.

† Cyril, comparing some in his time to *bores*, that run at their nose, leave the hand and wholesome pasture, to gnaw upon briars and thorns; and so possibly catch a prick in their foot, that they never go upright after. Sure I am, it is so with many amongst us; who, in the *vanities* of their *wis*, withdraw themselves from the *publick Assemblies*, from the Ministers

whom

whom God hath set over them, from the pastures in which they ought to feed; and betake themselves to *coppices*, to gnaw (at the best) on briars and thorns; *possibly*, (if I may allude to the vision of *Robertus Gallus*) on rocks and stones: It is no marvell if they be lean and ill liking, if many catch pricks, and come halting home. To passe from this; the Apostle, that hee might preserve intire in the faith, gives especiall caution against curiosity, that *questions be avoided, and oppositions of science falsely so called*. But of this hitherto.

The third generall head, from which the successe of heresies ariseth, is *the providence of God* justly permitting that it should be so:

First, as a punishment of the *lukewarmnesse of men and want of love to the truth*: The sin grievous; the undervaluing of light; the punishment dreadfull, light is removed, darknesse sent in stead of light. God will not endure the despising of light. The *Gentiles held the truth in unrighteousnesse*, they delighted not to have God in their knowledge; Rom. 1. *God gave them over to a reprobate sense*, and when they professed wisdom, *they became fools, their foolish hearts were darkened*. Thus God dealt with *Ahab*; hee hated *Micaiah*, with whom the word of the Lord was, and cared not to hear him; the Lord therefore gives commission to a lying spirit to seduce his prophets, and prevail with him to his destruction. Thus with *Israel*; *Prophesie not, say they* (the people) *to them that prophesie*: *They shall not prophesie*, saith the Lord: but *if a man walk in the spirit and lie, he shall be the prophet to this people*. Thus with the Jews; They that would not receive Christ that came in his Fathers Name, will certainly receive an impostor that comes in his own name. Thus with *Christians*; as saith the Apostle, *because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusions, peculiar to each*, the efficacy of error; *error in the strength, that they may believe a lie*. This *sin made way for Mahometanism in the East*.

sterne Churches ; Popery in the Western was the punishment of this sin : God is the same still, the same in revenging his despised truth. Truth hath been preached amongst us, despised amongst us, embraced by very few in the power, in the love of it ; God revengeth it, and this revenging hand of God may be sensibly felt and discerned in our distractions. Was it possible that a man should burn one piece of a tree, and worship another, if God had not shut up his eyes ? A prudent man may see, and wonder, and be amazed at the tenents, carriages, &c. of seducers, how inconsistent they be, how far from shew of truth, and at the great defection to them : Doubtlesse, this is none other but the hand of God upon the seduced, for their want of love to that truth which they had received.

Καὶ γὰρ ὅτι ἰδεῖν, καὶ θαυμάσαι, καὶ εἰς ἐκπλήξειν ἔλθειν τὸν σωτῆρα ἀνθρώπων οὗτο ἰδόντων, ὃν οἱ ἀλλόβωλοι λίγιστοὶ τε καὶ περὶ τούτων, ἀνοήτως τῶν πάντων πᾶς ἀνθρώποις λεγομένων τε καὶ γινωσκόμενων, καὶ μηδεμίαν ἑμψασιον ἀληθείας ἐπιτελεῖσθαι, E. piph. de Encratitis. Hæret. 47.

Secondly, as a *triall of those that are sound* : *There must be heresies amongst you,* (saith the Apostle) *that the approved may be made manifest.* It is the winde that discovers and

1 Cor. II.

severs the chaffe from the wheat.

They that are carried about with diverse and strange doctrines never had any solidity : *if they had been of us, they would have continued with us.* The house founded on the rock doth not fall, though the winds blow, the waters rise, and

Ob hoc heresiam non statim divinis eradicantur auctoribus, ut — unusquisque quam tenax, & fidelis, & fixas catholica fidei sit amator, appareat. Et revera, cum quæque novitas ebullit, statim cernitur frumentorum gravitas, & levisitas palearum ; tunc sine magno molimine excutitur ab area, quod nullo pondere intra aream tenebatur, &c. Vincent. Lyriensis. cap. 25.

waves beat upon the house ; yet is the rising of the winds, and beating of the waves upon the house, a sore temptation : it had certainly fallen, had it not been founded on a rock. It was a seasonable question which our Saviour moved to his disciples upon the defection of the Capernaïtes, *Joh. 6. Will ye also go away ?* It was a brave resolution that Peter put on, *Though all men forsake thee, yet will not I ; though I die with thee, yet will I not deny thee* : but hee could not

F

performe

performe it ; when his Master was taken, hee followes a farre off, a *praludium* to his denyall : *Qui timide confitetur, negat* ; when, hee was in the high Priests hall, hee not onely denied, but forswore him, the knowledge of him, with execrations. The rising of heresie is a great triall, *Deut. 13. 1, 2, 3, 4. The Lord your God trieth you*, saith *Moses* : the *prevailing* of heresie is a greater ; an hard matter it is to resist the sollicitations of the father of our flesh, the sonne of our loines, the wife of our bosomes, the friend whom we love as our lives : an hard matter it is to swim against the stream : hee is a souldier that stands to his arms, when some throw them down and run away, some throw them down and call for quarter, ready to take pay under the enemy. When men of name for parts, knowledge, piety, sufferings, shall desert the truth, he stands fast that doth not stagger : If *Peter* dissemble, *Barnabas* is carried away with his dissimulation. Look to your selves, take heed lest you fall, God suffers these things for your triall : Hee suffers the evill of heresies, that by reason of them his truth may be more cleared, his people more confirmed, hypocrites discovered, and shed out of the Church, and a purer body left behinde. But thus much of the reason : And let what hath been spoken suffice to be said of the Doctrinall part, That heresies, or errours in opinion, are of a spreading and destroying nature : wherein I have shewed, 1. That they eat as a *Gangrene*, *speedily, incurrably, mortally*. 2. What they eat ; they eat up *faith, peace, piety*. 3. How it comes to passe they thus eat ; from hereticks, their *subtily* and *industry* ; from the people, their *simplicity* and *curiosity* ; from God, his justice both *to revenge the want of love to the truth*, and *manifest those that are approved*. Now a word or two for application.

Use 1.

If heresies will eat as doth a gangrene, then here is matter of mourning over the sad and diseased condition of our Churches, that have in them many *gangrenes*, because many *heresies*, and all things are bending to a

σφαλμα,

*σφύρα* (as the Chirurgians call it) the height of mortification: This is matter of lamentation, as *Ezekiel* speaks, and shall be for a lamentation. *Job's* case, over which his friends for seven dayes wept, was not so bad as ours: his sores were *boyles*, ours *gangrenes*; his would endure *scraping*, ours will not endure *touching*; his body was affected, our souls. How is the faithfull City become an *harlot*? How is our wine mixt with water, our silver become dross? Is it nothing to you, O all ye that passe by? Was any sorrow like unto ours? But sorrow is an helpelesse passion: It's for a childe to sit still and cry.

If heresies will eat as doth a gangrene, then here is matter of anger against *Physicians* of no value, that would have them, if not tolerated, connived at; if not so, yet not proceeded against with any vigour: as if (like a slight green wound) they would cure of themselves; or, if not cured, they were not dangerous: men of the temper of the *Samsheans* in *Epiphanius*, who were neither *Christians*, nor *Jewes*, nor *Gentiles*, but desirous to hold faire correspondence with all religions; they were of no religion, they were yet to choose of what religion they would be. But,

If heresies will eat as doth a gangrene, I beseech you all that are yet sound, take heed of them: a gangrene is easier prevented, then cured; and so are heresies. Let me prevail, perswading to diligence of endeavour to stay the further spreading of this destroying maladie: Think you hear the voice of the Church like the cry of the man in the pit, *Amice, vide ut me extrahas*: if you love me, endeavour to heal mee of my sores, endeavour to help me out of my errors. I shall apply this to three sorts of persons whom I see before mee; the *People*, the *Minister*, the *Magistrate*; and in all be very short, and so conclude.

First, To the *People*: Dearly beloved brethren, for you the net is spread, it is for your precious souls that *devils* hunt, it is for your sakes that I have pitched upon these meditations; I beseech you, take notice of what a

spreading, what a destroying nature heresies are, and keep your soules with all diligence, lest *by any means* you be deceived. You are fallen into dangerous times, into times of great temptation; errors, like a flood, come up over all their channels, goe over all their banks, overflow, goe over, and reach even unto the neck, and cover the land, as the waters the sea: And let me tell you, (*what-ever some men say*) they are dangerous errors, many of them razing the foundation, and drowning men in destruction and perdition; the least of them such as (if not deadly in themselves, and in their own nature) may prove deadly in their consequences and sad effects, as preparing the heart to entertaine those that are in their owne nature deadly. I beseech you therefore, as you love the Lord Jesus Christ, as you tender the everlasting salvation of your soules, watch, be carefull that no man deceive you: And that you may not be deceived, I commend (passing by many others) these three rules:

Ephes. 4. 14.

First, Adhere unto your own ministry, and wait upon them whom God in his providence hath set over your soules. The end why God hath given to his Church Pastors and Teachers, is set down by the Apostle to be, that we may *be no longer children in knowledge, tossed to and fro with every wind of doctrine*. God will blesse and be effectually by his owne ordinance: by it he will *lead in wisdom, and in understanding*. May wee not goe abroad to hear? This is besides my purpose: But why should you goe abroad to buy, when you have food at home? God hath been *gracious* to this City; I may speak it without arrogance, it was hardly ever better provided for; the loss of the country hath been your gain: Why should you withdraw your selves? *The mothers milk is most natural for the infant*; the sheep that wanders from the flock is in most danger of the wolfe; change of diet is not wholesome for the body; is it for the soule? Another man may have better gifts then thy Pastour; can



can he have more love to, and care of thy soul then hee that must give an account for it? Children that often change their Masters, seldome prove good scholars; nor they *solid and understanding* Christians, that change their Ministers. But I will not insist on this: I am not against hearing abroad occasionally; but, for the preventing of misleading, desire to perswade the use of the *publick* Ministry, and of your own Ministers, whom God hath given you to be your guides. And let mee tell you of one great miscarriage, and not the least cause of so much defection; it is this, *The people are so strange* from their Ministers, from private conference, communicating their feares, their doubts, their temptations, asking advice and counsell of them, at whose mouthes they should enquire the law: they bury all in their own bosomes to their great disturbance, to ask of others, who seduce them by mis-information. To passe from this, if any of you be mislead, yee have the means to prevent it, your blood will be upon your own heads. If a virgin betrothed to an husband was ravished Deut. 22. 23. in the city, not only hee that ravished her, but she her self should die, she cried not out that she might have been holpen: if she was ravished in the field, shee was not to die, because no help was neer; but he that ravished her was to die. Beloved, you are espoused to Jesus Christ as a 2 Cor. 11. chaste virgin, \* seducers are your adulterers, they corrupt you from the simplicity that is in Christ; if this be done in the city, i.e. in the Church of God, in the City of Christ, where Ministers reside that may succour you when assaulted, your blood will be upon your own heads, you cried not out for help, you betrayed your chastity to the lust of your ravisher. People that sit in darkness, where are no Ministers, if they fall, may be excused *a tanto*; they had none

\* Εἰ μὴ ὅτι σὸναι ἡμεῖς, τὸ ἐστὶν, ἐν τῇ ἐκκλησίᾳ. Χεῖρε, ὑπὸ χηταισίν ἀγγελοι, καὶ ἄνδρες ἄγιοι, καθήκοντα καὶ διδασκαλοὶ τοῖς κινδυνώουσιν, καὶ ἀπαλειφτικοὶ ἐπαμυνῶν εἶδτε, σωματοκτόνητα τοῦ φθάνει καὶ ἡ παρθεῖσα παρθεῖν. ἔχον γὰρ ἐπομὴς διαδραματίζω παρασθεν, εἰ τοῖς διασώζοντες δοῖσι καὶ μεμνημένοι διδασκαλοὶ, ἀδελφοὶ ἡρώδης τοῦ παθεῖν, καὶ ἐκ ἀνάγκης ἔχει τὴν εἰς τὸ φάλλον ἀπαργαλίαν. Εἰ δὲ μὴ ἡμεῖς ἐκ ἐκκλησίας, ἀλλ' ὅπως ἐν ἀλφῷ ὁ μεταστροφῆς ὁ ἐπαμυνῶν ἐκ ὑμῶν, κινδυνώοντων μὲν ὁ διασώζων, &c. Cyril. de ador. in spir. & verit. l. 8.

to help them : but your blood will be upon your heads.

- Secondly, *Try all things* : This is the counsell of Saint John, *Believe not every spirit, but try the spirits whether they be of God or no, for many false prophets are come into the world.*
- 1 Joh. 4. 1. *Try all things, (saith S. Paul) and hold fast that which is good.*
- 1 Theff. 5. 17. Farre be it from Christians, that they should be the scholars of *Apelles* or *Papists*, y not at all to search the Scripture ; like *infants*, to gape and swallow what-ever the *nurse* puts into their mouthes. Consider that notable

γ Μη δεῖν ἄλλως  
ἐξετάζειν ἢ ἁ-  
207. Euseb. lib.  
5. 12.

\* Ἀλόγως πισδεῖν ; καὶ μὴ ἐξετάσειν τί δυνα-  
τον, ἢ συμφέρον, ἢ ὠφέλιμον, ἢ θεῶ φίλον, ἢ τῇ  
οὐσὶ καὶ ἀλλήλων, ἢ τῇ ἀληθείᾳ συμφωνον, ἢ τῷ  
σοφῷ ἀκόλυτον, ἢ τῷ μυστικῷ ἀμυδρῶν, ἢ τῷ  
εὐσεβείας ἀξιον ; καὶ τί κέρδος ἔξω ; — τὸ πλεῖ-  
στον τοῖς ἀλλοθίοις τὸ πλεονεκτεῖν, καὶ τὸ κερδοῦν  
ἀπὸ τῶν ἄλλων γινέσθαι, &c. Tom. 2. p. 325.

speech of *Athanasius* to this purpose, 2 Shall I beleieve unreasonably ? Shall I not search what is possible, or profitable, or comely, or pleasing to God, agreeable to nature, consonant to truth, &c ? This hath been the

sole and adequate originall of all error to those that have been deceived. *Many* want *will* to doe it, they will not take so much pains, and what needs so much adoe ? they (we hear) are honest, godly, &c. But would you not tell mony after them, and weigh gold ? and will you take doctrine upon trust without triall ? May not every man deceive, and be deceived ? Is there not danger in being deceived ? Should your faith be built upon man ? *Many* pretend they want *skill*, they cannot do it : The most silly creature hath so much from the instinct of nature, as to be able to know wholesome food, if it be well ; and some of them their physick, if they be sick : and art thou a *man*, a *Christian*, a *professour*, a *forward one*, unable to discern between light and darknesse ? To what purpose serves the anointing which we have of God, but to inform and teach us concerning those that seduce us ? a Why

1 John 2.

\* Διὰ τί ἀγνοοῦντες ὅτι γινώσκοντες ὁδοῦν ; διὰ  
τὸ ἔμψυχον τὸ πλεῖστον οὐκ ἔχει λαβόντες κει-  
μήριον οἱς ἀγνοοῦν καὶ πᾶσι τοῖς ἐξ ἀπειρίας  
ἀνθρώποις τὸ χεῖμα δειλῶν ἀνθρώπων ἀπὸ  
ἀνθρώπων ; Ignat. ad Ephes

are wee not wise, seeing wee have understanding ? Why remaine wee ignorant, that are taught of God ? Why neglect we the gift bestowed on us, and

and perish like foolcs? <sup>b</sup> Wari- <sup>c</sup> Διακρίτων τῇ καταληπτικῇ θεωρίᾳ, <sup>d</sup> καὶ τῷ κυριωτάτῳ λογισμῷ, τὸ ἀληθὲς  
 nesse is not required in any thing more then in matters of religion: <sup>e</sup> ἀπὸ τοῦ φαινομένου, Clem. Alex. Strom.  
 Some errors are so like truth, that lib. 7.

they can hardly be discerned: All desire to walk under the veile of truth; have your eyes in your heads, that you be not deceived. It is besides my purpose to lay down cautions in triall, rules of triall; I onely assure you, as

<sup>c</sup> Cyprian did another, It is not <sup>e</sup> In compendio est apud religiosas mentes & simplices & errorem deponere, & invenire, atque erare veritatem: nam si ad divina traditionis caput atque originem revertamur, cessat error humanus, Cyp. ad Pompei. contr. lit. Stephan. Epist. 74.  
 an hard matter for godly and sincere people to escape out of the snares of error, and to find out, and to discover truth. If they bring all things to the touch-stone of the Scripture by an impartial and unprejudiced triall, error will be dispersed, as mists are dissipated by the beams of the Sun.

Thirdly, *Avoid* those that are *erroneous*, their *congregational meetings*, and, as much as may be, their *personal converse*. In times of infection men doe not onely make use of *antidotes*, but with all care shun places and persons that are infected, that they may prevent the danger of infection: the like caution is in this case commended; <sup>1</sup> Rom. 16. 17. *beseech you, brethren* (saith S. Paul) *mark those which cause divisions and offence: contrary to the doctrine which you have received, and avoid them.* And S. John, *If there come any unto you, and bring not this doctrine, receive him not into your house, nor bid him God speed.* If with one called a brother, being a fornicator, — a railer, — we must not eat; how ought wee to shun such as *adulterate* the word of God, and *blaspheme* the truth? How <sup>d</sup> comely is it not only to abstain from such things, both the private and publick discourse of them, but to shun the authors of infamous heresies and sects, as the *originall of all mischiefs*? <sup>e</sup> Περὶ τῶν ἐν ἐκείνῳ ἀπὸ τοῦ ἑαυτῶν καὶ ἰδίων θεοῦ αὐτοῦ λαλῶν, μὴτε κοινῇ — τὰς δυσανήκεις αἰρέσεις, καὶ τὰς τὰ χρισμὰτα ποιῶντας ὁμολογεῖται, ὡς ἀρχὴν κακῶν, Ignat. ad Smyrn.

<sup>f</sup> St. John would not endure the company of *Corinthians*: <sup>g</sup> Niceph. l. 4.

in the bath : *Polycarp* abhorred conference with *Marci-*  
*an*, as the first-born of the divell : & *Antonius*, detested all  
 communion with such as had corrupted the faith, and  
 divided the Church : the Christians in the dayes of  
*Basil*<sup>h</sup>, when Arianisme had so prevailed, shunned their  
 meeting houses, as the Schooles of error ; and is there  
 not reason for it ? Consider those laid down by the A-  
 postles : First, *Such* (whatsoever their pretences be)  
*serve not the Lord Jesus Christ, but their own bellies* ; they  
 sin not of ignorance, or being deceived, but knowingly :  
 to adhere to them, is to desert Christ. They sin to serve

<sup>h</sup> Πασαι δὲ αἱ αἱρέσεις ἐν τῷ δολῶν  
 πειθεσι, καὶ γαστρὶ ἐκ αἰχμῆς ἐν κοι-  
 λῶντος διδασκαλίας ποιεῖται, ὁ δὲ τῷ  
 Χριστῷ ἀδελφός.

their bellies, as *Theophylact* upon  
 the place. Every heresie hath its  
 originall to be subservient to  
 some lust ; and should not a

brother of Christ blush to make such a servant to  
 his own belly his master ? Secondly, *with fair speeches*  
*they deceive the hearts of the simple* : there is  
 much danger of infection ; *Can a man touch pitch, and not*  
*be defiled ? Can he carry coals of fire in his bosome, and*  
*not be burnt ?* May not Satan seize upon thee, finding  
 thee amongst his own, as upon the woman in the *Thes-*  
*saire* ? Thirdly, *Hee that bids him God speed, is partaker of*  
*all his evill works* : thy sitting and eating in an idols  
 temple may be a snare and scandall to thy weak brother,  
 may be an encouragement unto sectaries, &c. Thou maist  
 bring upon thy head the guilt of *blasphemies*, the blood  
 of soules. Shall I adde one reason more ? Thou maist  
 possibly perish with them. I have often thought of the

<sup>k</sup> Tert. de spect.  
 cap. 26.

<sup>l</sup> Εἰ τις χρίζῃ ἐν τῇ ἀληθείᾳ ἀκολουθεῖ  
 βασιλείαν Θεοῦ καὶ κληρονομίαν αὐτοῦ· καὶ εἰ τις ἐκ  
 ἀφίστα· τῷ ἰδωδολόγῳ κήρυκεται, εἰς γένε-  
 ναν κατακρινθήσεται· ὅτε τὸ εὐσεβῶν ἀ-  
 φίσταται· ὅτε δὲ δουλεύει σιγητικῶς  
 δέει, Ad Philadelph.

speech of *Ignatius*, They that  
 adhere to such as adhere not to  
 truth, shall not inherit the king-  
 dome of God : they that depart  
 not from false teachers, shall be  
 condemned unto hell. Hee that

would not be drawn away with the wicked, and the wor-  
 kers of iniquity unto perdition, as *David* prays, must  
 learn

Psal. 28. 3.

learn to hate the congregation of evill doers, as *David* Psal. 26. 4. pleads. There's reason enough to dissuade from their

meetings: <sup>m</sup> Do not the Angels, <sup>m</sup> *Dubitas illo memento quo in Diaboli ecclesia fueris, omnes Angelos prospicere de caelo, & singulos denotare, quis blasphemiam dixerit, & quis audierit? quis linguam, quis aures Diabolo adversus Deum administraverit?* Tertull. ib. cap. 27.

I not conclude this with the Prophet, *Though thou Israel play the harlot, let not Judah offend, and come not yee unto*

*Gilgal, neither go up to Beth-aven?* <sup>A</sup> Avoid Atheisticall heresies, they are the inventions of the Divell; such fruit, whosoever tasteth of, shall die, not a temporall, but an eternal death. <sup>α</sup> *ὁδὴ εἰς τὰς ἀβύσσους ἀπὸ τῆς Διαβόλου γὰρ εἰσι τὰς ἀβύσσους — εὐὰν τὴν γλῶσσαν, ἀποθνήσκει σφαιρίδιον ἢ τὸν σφαιροειδὲς θάλασσαν, ἀλλὰ τὸν αἰώνιον,* Ignat. ad Trallens.

I presse this upon you, not for your selves onely, but *your families*, your wives, children, and servants, for whom you are responsible. It was *Joshua's* resolution, *I and my house will serve the Lord*: the elect Ladies comfort, that her children *were walking in the truth*: You would restrain them from taverns, brothel-houses, stage-plays; restrain them from these meetings, of which I may say, as

o *Chrysostome* of the Synagogues of the Jewes, they are some of them worle, the dens of theeves, the Divels meeting-houses: therefore betray not their salvation. <sup>ο</sup> *Τὰ σινάγωγα ἢ ληστῶν, τὰ ἢ διαβόλων κατασκήματα· μὴ τοῖσι καὶ σωθῶσι τὴν ψυχὴν αἰώνιον, &c.* O. rat. 2. contr. Jud. rom. 6.

Thus you have directions for the people to prevent the spreading of this gangrene: But O, how are they neglected! The publick ministry is forsaken, opinions imbraced for truth, not onely before they be tried, but before they be declared what they be: the inconsiderate people flock to the meeting-houses of Sectaries, as swarms of flies (if it may not be offensive to use the similitude of *Plutarch*) in an hot summers day, to a gall'd back, thence to suck out filth and corruption. And is it a wonder that errors prevail? But of this hitherto.

Secondly, To you, my brethren in the *Ministry*, I desire to speak something, and to my self: God expects at our hands, as officers in the Church, that wee endeavour with all our gifts, all our power (which he hath given us *for edification, and not for destruction*): not only to prevent the *spreading*, but (if it be possible) the *being* of heresies: And to this purpose it is required,

- First, That heresies be *discovered*, that hereticks by *sound doctrine be convinced*: As a word, an erroneous word maketh the wound, [*Their word doth out as doth a canker*;] so a word, a sound word doth make the cure, [*Τὸ ὄρθριν λόγον ἐκκαθαρίζει τὴν λέγου.*] The way to stop the further proceedings of seducers, is to make *their folly manifest to all men*: And to this purpose God requires of Ministers, not onely to teach the ignorant, but to *convince gainsayers*. Other men of abilities may do it *ex charitate*, you must do it *ex officio*: God hath made you *watchmen*, not onely to warn, when grievous wolves from without make havock of the flock; but then to take heed, when subtil foxes from within *catch* *sinners*, crooked and perverse things, to draw disciples after them. God hath left unto all men the judgement of discretion, to you is committed the judgement of direction; every man is bound to see for himself, you are commanded to see for others: The commission of the Minister is, *They shall teach my people the difference between the holy and profane, and cause men to discern between the unclean and the clean. And in controversy they shall stand in judgement, and they shall judge it according to my judgements; and they shall keep my lawes, and my statutes in all mine assemblies, and they shall follow my Sabbaths.* And it is the direction of the Apostle, that the *spirits of the Prophets be subject to the Prophets*. The declaration of what is hereticall, what *orthodox*; what is lawfull; what scandalous, belongs to you: you will be found as guilty of violating the law, and profaning the holy things of God, if you put not this difference; as others if they confound them. This is the Scripture way: The Angel of the Church of Ephesus is commended,

1 Tim. 3. 9.

Eze. 34. 25, 26.

1 Cor. 14. 32.

Eze. 22. 25, 26.

commended, *Thou hast tried them which say they are Apostles,* Rev. 2.2.  
*and are not, and hast found them liars.* Paul and Barnabas had Acts 15.2.

great dissention and disputation with them that corrupted the doctrine of the Gospel in *Antioch*. This hath been the way of the Churches of Christ in all ages: the Ministers have been employed severally, and in Councils, in the discovery and confutation of all errors that have arisen. This truth is so notorious to all that have had the least acquaintance with Antiquity, that it would be lost labour, and time mis-spent to prove it: the writings of the Fathers, the histories of the Councils bear ample testimony to it, being for the most part taken up with this occasion. Let him that hath a desire, read *Ambrose* in his 32. Epistle to the younger *Valentinian*, and in his 33. Epistle *ad Iovianum*. This is our duty in the behalf of our people, as *Nazianzen* said sometimes to his, *Leave*

*the battell to me; Let me build the ship, do thou sail in it; Let the fight be mine, thine the victory; Let me grapple with the adversary, be thou in peace. O that*

Ἡμεῖς τὴν μάχην ποιοῦμεν, ἡμεῖς δὲ ναυπηγοῦμεν, σὺ δὲ τῇ νηὶ κυβερνήσῃς. ἡμεῖς δὲ πολεμοῦμεν, σὺ δὲ ἐν εἰρήνῃ. Οὐαὶ ἡμῖν. Οὐαὶ ἡμῖν.

in these times of defection we all of us had hearts to discharge in this particular our duties; which we have never discharged, till such time as we have discovered and convinced errors, and that boldly, plainly, fully, and with authority: and in \* some cases *erroneous persons*, that the \* *Baldn. de ca. 2.*  
 people may know of whom to beware, as our Apostle, *Of whom is Hymeneus and Philetus.* I know this duty of a cap. 7.

Minister is not more neglected then decried: What needs so much fire? Can you not preach Christ, faith, and repentance, and let these points in controversie alone? Do not they preach Christ that discover errors? Did not the Apostle to the Galatians preach Christ? Is it not time to speak, when, under a pretence of preaching Christ, Christ is almost preached out of the Church? This much commended Moderation, in which many forbear this duty, is no other then the old shift of *Auxentius*, *Ursacius*, *Valens*, and other debauched *Arians* in the Council of Arimi-

rum, revived of late by Papists in Germany, Arminians in Holland, Prelates in England, who found the silencing of disputes the most efficacious and plausible way to advance their designs. I desire wee may strengthen our selves against all temptations in this kind, with such like considerations as *q* Cyril sometimes did: O man, there will be

ἡ Ἀπεργασίαν  
ἐχέτω, ὡς ὁ  
σινωπλῶ, δεινὰ  
καὶ οὐ τὰ ἐν-  
κλήματα  
τε θεῶν καὶ ἀν-  
θρώπων, &c.  
tom. 2. Conc.  
ap. Bin. Conc.  
Ephes. part. 3.

no excuse for thy silence, for thy moderation; thou standest guilty by reason of it before God and man, &c. But *verbum sapienti*. I passe from this to a second duty.

Secondly, That *hereticks be censured*, and by the sword of discipline cut off, that they have their mouths stopped. In the former was exercised the power of *order*; in this, the power of *jurisdiction*. By whose hands this sword should be wielded, I stand not to dispute; but sure I am, wielded it ought to be, and in this case drawn forth by some hands.

1 Tim. 1. 3.

Tit. 3. 8.

Rev. 2. 14. 20.

*Timothy*, was left at *Ephesus*, to charge some men to teach *no other doctrine*: and *Titus* receives it in commission, to reject *an heretick after the first and second admonition*: Christ blames the Angels of the Churches in *Pergamum* and *Thyatira*, that they suffered such as held the doctrine of *Balaam*, and the woman *Jazabel* — to teach, and seduce his servants. This was the medicine which *Paul* applies to *Hymeneus* and *Alexander*; he delivered them over to *Satan*, that they might learn not to blaspheme: *Satan* teaches to blaspheme; but the delivering over unto *Satan*, teacheth not to blaspheme. The sharpest censures in the Church are of a curing nature; the wounds, not of an enemy, but of a Physician: the casting out of an heretick is either healing to the person cast out; or preventing infection to the people. It hath been the *ultimum remedium* in the purest ages of the Church: instances I might give; I content my self with one, and that in an ill time of the Church for the *orthodox*.

Ἡ ὁμοθυμαδὸν οἱ ἐπισκοποὶ ἐπόνο-  
ρον, οἱ περὶ τῶν ἐκθροῦν καὶ αἱρε-  
τικῶν, ἵνα ἡ καθολικὴ πίστις ἐν εἰρήνῃ  
διαμείνῃ. Apud Athan. Epist. de Syn.  
Arim.

The Fathers assembled at *Ariminum* unanimously deposed *Nestorius*, *Valens*, and some others (though upheld by the power and favour of the Emperor *Constantinus*) that the Christian faith might remain in peace, and



and intire : and this advice gives *Nazienzen*, Let them be cast out as the pefts of the Church, and the poisoners of truth.

But this may seem to some an hard sentence, to others an unprofitable course. Say some, Will you have good, holy, learned, painfull, useful men cast out of the Church? Say others, What will it avail? they separate from you, they have already renounced their ministry, deserted their stations, imbodyed themselves in another way, they will not care for your censures.

The Apostle answers both these objections *Tit. 3. 9.* To the first, saith he, Reject him that is an heretick, *knowing that such a one is subverted, ἐξίσταται*, hath the fairest side outward: (the word is a metaphor drawn from foule linnen, as *Favorinus*, the foul side turned inward) as if hee should have said, Such a man, whatever shews he makes, is a naughty man : He that *consents not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse, he is proud, knowing nothing*, saith the Apostle. If you look to the outside, you see the cloathing of a sheep ; if you could look to the inside, you should see the ravening of a wolfe : the outside of the sepulchre is painted, the inside is filth and rottennesse : possibly we may have high thoughts of truth-corrupters, but God hath not, the primitive Church had not : They none of them are better then pyramides, or sepulchres of the dead, that have written upon them the names of dead men: Their opinions, their incorrigibleness in their opinions, is a plain manifestation of the rottenness of their hearts; which if you could discern, you would never think it strange that the Apostle commands such men to be rejected. The skilfull Chirurgicalian falls to cutting and searing, so soon as the gangrene begins to appear; a little delay may endanger the life, the whole will not be preserved but by the losse of a part : heresies are a gangrene (a leprosie in the head) they may endanger the body, the Church; there is no other ecclesiasticall way to prevent it, if once come

ἡ ἀληθεία ἵδὼν α-  
ποπέμποιδε,  
μὴ μισῶντες,  
Ἦρ. Ο. α. 27.

1 Tim. 6. 3.

Οἱ τοῦτοι  
παύλις ἐπὶ αἰ-  
εῖσι, καὶ πάρος  
νεκρῶν, ἐφ' οἷς  
γέγραπται μὲν-  
ον οὐρανὸν νε-  
κρῶν ἀνθρώπων.  
Ad Philad.

come to this height, but rejecting; and this possibly may not only preserve the body, but recover the member. And thus much for the first branch.

To the second, They have cast out themselves, &c. Reject him, saith the Apostle, *he is condemned of himselfe*; it is self-guiltinesse that perswades separation: If such men have passed a sentence against themselves really, that they are unworthy of the communion of saints, the fellowship of the Church, the kingdome of heaven; confirm their sentence, cast them out judicially, let them bear that necessarily, which they have chosen voluntarily to undergoe.

¶ Quos omnes manifestum est à semetipsis damnatos esse, & ante diem iudicii inexcusabilem sententiam in semetipsos dixisse, &c. Epist. 75.

Though that be true which  *Firmilianus* hath in his Epistle to *Cyprian*, It is manifest, that they are all condemned of themselves, and have passed against themselves a dreadful sentence before the day of judgement: yet possibly the lenity of the Church, waiting with patience, and seeking with clemency to gain these men, may hide it from their eyes, and beget such high thoughts as in the *Donatists* of old, *Si male facimus, quare nos quaritis?* If we be so bad as

¶ Non queruntur nisi qui perierunt: — Posset & illa ovis tam absurde pastori dicere, Si male facio quòd à grege aberro, quare me quaris? non intelligens quare se putat non esse querendam, hanc esse unà causam quare queratur. — Quaremus ergo vos, ut inveniamus; tantum enim vos diligimus ut vivatis, quantum vestrum errorem odimus ut intereat, qui vos perdit, Cont. *Lit. Petil.* l. 2. c. 37.

you pretend, why do you forbear us, why do you court us, why do you seek our communion? \* *Austin* gives to this a satisfactory answer: Nothing is sought which was not lost; Should a wandring sheep say to the shepherd, If I do ill to wander, why doe you seek me? — Wee seek them that we may finde them, that they may live; our love to their persons being as great as our hatred of their errours. But seeing patience and lenity may be made advantage of to the fomenting of obstinacy in some, and insinaring of others; the rejecting of such men (as have abused lenity) from the communion of the Church, may be, by the blessing of God, a great means to open their eyes, to stay others that waver; at least; to free the Church from the guilt of bloud, the bloud of souls. How lightly soever some men speak or think of the censures of the Church, yet are they ratified by

by Christ in heaven ; and a dreadfull thing it is to be condemned by the judgement of the Church.

Thus much of the second ecclesiasticall course to be taken for the suppressing, or staying the progresse of heresie. I confesse, it is a point finds opposition, and from such as it ought not : some teaching, that there is no intrinsecall power in the Church for suppressing heresie and schisme. Did the Apostles exercise none ? Was there none in the Church for 300 years after Christ ? Did they usurp what they exercised ? If not, who took away from the Church the power sometimes exercised, never usurped ? Others say, Doctrine is the most effectuall way to root out heresie. That hereticks should be convinced by sound doctrine, hath been already declared : whether doctrine be the only or most effectuall way to root it out, I will not dispute : (I hate so to compare doctrine and discipline, as the Prelaticall party of late did preaching and prayer so to advance the one, as to bring the other into dis-respect) only I say, that discipline hath been very useful and effectuall to prevent the rising of heresies, as in the Church of Scotland ; to suppress their growth, as in the Church of Holland : to give instance nearer home, England is sensible of the good of discipline : In eighty years there did not arise amongst us so many horrid opinions and blasphemous heresies under *Episcopacy*, (a Government doord as *Antichristian*) as have risen in these few years, since we have been without Government : and in those daies the errors that were, walked in darknesse ; but in ours, they out-face the Sun. Why do all our Sectaries oppose the establishing of Government ? Would the wolves so tamely desert the putting away of the dogs, were they not the safety of the flock ? But, as I said, I will not dispute.

Lastly, (that I may speak something also to you, Right Honourable, and the residue unto whose care the Government of this great City is, by the providence of the Almighty, committed) God expects it at the hand of the *Magistrate*, that he should put forth all that power with which

phie; for, as *Solomon*, *A servant will not be corrected with words*. But no more of these at this time.

If any man ask, What hath the Magistrate done for the suppressing of heresies? I answer, A learned Knight hath written a <sup>b</sup> Treatise upon this subject, in the fifth Section of which, he tels us, that the Magistrate hath made use of *baniſhment, imprisonment, fining*: to this purpose he makes mention also out of *Severus*, of one *Proſeſſianus* put to death; which act, saith he, the Church was offended at: Possibly the Church might be offended at the manner of the doing, but, I think, hardly at the deed it self; both because <sup>c</sup> *Leo*, who lived not long after that time, expressly

<sup>c</sup> Epist. 93. commends the fact, and <sup>d</sup> *Optatus*, who lived in the same time, justifies the practice of putting *Schismaticks* to death: unto whom I might adde *Augustine* in

<sup>d</sup> *Quasi in vindictam Dei nullus mereatur occidi. Nemo erat laedendus ab operariis unitatis, sed nec ab episcopis mandata divina contineri debuerant. — Si occidi malum est, mali sui ipsi sunt causa, &c.* Vide lib. 3. cont. *Parmen.*

<sup>e</sup> De ador. in divers places; and <sup>e</sup> *Cyril* of Alexandria, who taught, that hereticks, that steal away and make merchandize of the souls of men, might with as much reason be put to death, as those under the law, that were found stealing of men, and selling them, *Exod. 21. 16.* And *Theodosius* made a law, that whosoever *rebaptized* any one baptized in the Church, *should die*, and in some cases the party *rebaptized* also. But of this more will be said, if God permit, in another way.

Besides these courses acknowledged by that learned Knight, there was also great care taken for the suppressing of the writings of hereticks, which were by the *imperiall*

<sup>f</sup> *Sez. l. 1. c. 20.*

<sup>g</sup> *Ei τις ου-*

*τασμα εω' Αρετι συλλαβη παραθεωρησιν. ην-  
λας, η μη ευστως ερεσεν, η αν συνελθοντα  
λας, τοτ' ο δολος εσται η ζημια. Πλεον  
ζημια οδ' αλλ' οτι τοτ' ο κεραινω εως η  
οσι) τιμωειαν, Niceph. eccl. hist. l. 8. c. 25.*

<sup>f</sup> *Laves* <sup>g</sup> condemned to the fire, & and that upon pain of death, to be without mercy or delay inflicted on whomsoever should be found to conceal any of these writings: so great zeale there was to remove the very memory of heresies. There was no lesse diligence and severity used to prohibit the meetings of hereticks, it being by law forbidden

den

den them <sup>h</sup> to assemble together publickly or privately ; <sup>h</sup> Euseb. de vit. Const. l. 3. c. 63. their publick places were commanded to be thrown down by *Constantine*. <sup>i</sup> Hee that entertained them in his house privately, if the owner of the house, forfeited it ; if the tenant, without the consent of the owner, he forfeited 10. l. <sup>i</sup> Theodoret. Eccl. hist. li. 5. c. 2. in gold ; if not worth so much, and a free-man, he lost his liberty, and was made a slave ; if a servant, he was beaten with clubs : And all this reaches not so far as the Scripture commands, and practices ; where such plates, and not only such, but *the dwelling houses* of such as spake evill of the God of Israel, were *pulled down*, and imployed to an unclean use. I could tel you upon what grounds the <sup>k</sup> Fathers <sup>k</sup> Naz. Or. 46. pressed these laws, but I reserve them for another occasion.

But our pleaders for toleration against the Magistrates power, object, some of them, that such severity will be a let and hindrance to the Churches growth. Ought not the Church to grow ? It ought to grow, but not into a monster. We would have our children grow, we would not have them have new members : <sup>l</sup> We would have faith grow, but we would not have a new faith. <sup>m</sup> It is one property of true faith, to beleieve, that nothing else is to be beleived. Others, that these courses will not suppress heresies, but rather spread them. Indeed, truth will not be suppressed by opposition, but errors will. By the laws of the Emperours put in execution, many of the ancient heresies were destroyed, if ye will beleieve <sup>n</sup> *Nicephorus* and other Historians. Most of them plead the severe judgements of God against the persecutors of the saints. Who denies it ? but are hereticks saints ? Whether God be pleased or displeased with toleration of errors, if it may be concluded from the acts of his providence towards those that have tolerated, or not tolerated divers religions, I shall desire them to compare his dealings with *Constantine* the Great, and *Theodosius* the Great, who, of all the Christian Emperors, were the most zealous in suppressing Sectaries, and the most prosperous both in peace and war ; and his dealings with *Julian*, *Valens*, or the *Valentinians*, that were

<sup>l</sup> Si quidem ad profectum pertinet ut in semet ipsa unaqueque res amplifietur, &c. Vincent. Lirinens. cont. haer. c. 28.

<sup>m</sup> Tert. de praescript. c. 8.

<sup>n</sup> Et in volumine de las ai wol- lai off aig- or d'insp- nar, Lib. 8. cap. 52. Sozom. ubi supra.

Tit. I. 9.

most indigent to Sectaries : and then let them tell mee with whom God is best pleased. All cry out, Persecution, persecution. But that suffering which *is not for righteousness sake*, is not persecution : *If you suffer for your faults, what thank have you, though you bear it patiently ?* But would these men be thought to deny all power to the Magistrate in suppressing heresies ? By no means : the Magistrate (say they) may deny such as are erroneous, places of trust, places of honour, places of profit, he may discountenance them, &c. My Lord, this (it is confessed on all hands) you may do, you need not fear ye sin in doing this : Let this be done, let Sectaries be discountenanced, let hereticks be denyed places of trust, honour, profit, and you shall have few false prophets ; for they, saith the *Apostle*, *teach things which they ought not, for filthy lucre sake*. I will conclude in one word : It hath pleased God to stirre up your hearts (I speak of the honourable court of Common-Councell) to be active for the settlement of Government, and suppression of sects : For what you have done, I blesse God, and beseech you not to be weary of well-doing, but proceed in the work undertaken. I might urge you by the bond of the Covenant, which we have all taken, and you have lately renewed : I might tell you, It will never be any grief of heart, to have owned the cause of God in evill times, and to have kept your hands clean from the blood of soules : I only say, It was the glory of *Constantine*, that he had freed the *Empire from Tyranny, the Church from heresie*. O that the same might be this Cities glory. You are famous over *Christendome*, and shall be to all ages, that you have not spared *efforts or costs* to deliver the *Kingdome from oppression* : presse hard on, that you may have interest in this glory, to have delivered the *Church from confusion*. Which that you may doe, let us pray, &c.

FINIS.

